In the Name of Allah,
the All-beneficent, the All-merciful

قال الله تعالى:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾

Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification. (*Sūrat al-Aḥzāb* 33:33).

Prophetic traditions mentioned in both in Sunnī and Shī'ah authoritative reference books of *ḥadīth* and *tafsīr* (exegesis of the Qur'an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [*ahl al-kisā'*], viz. Muḥammad, 'Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn (*'a*) as the *Ahl al-Bayt* (People of the Household).

For instance, refer to the following references:

Sunnī

Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:231; 4:107; 6:292, 304; *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130; Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al.; Al-Dūlābī (d. 310 AH), *Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah*, p. 108; Al-Nasā'ī (d. 303 AH), *Al-Sunan al-Kubrā'*, 5:108; 113; Al-Ḥakīm al-Nayshābūrī (d. 405 AH), *Al-Mustadrak 'ala' ṣ-Ṣahīḥāyn*, 2:416, 3:133, 146-147; Al-Zarkashī (d. 794 AH), *Al-Burhān*, p. 197; Ibn Hājar al-Asqalānī (d. 852 AH), *Fatḥ al-Barī Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104.

Shī'ah

Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfī*, 1:287; Ibn Babawayh (d. 329 AH), *Al-Imāmah wa' t-Tabṣīrah*, p. 47, *ḥadīth* 29; Al-Maghribī (d. 363 AH), *Da'ā'im al-Islām*, pp. 35, 37; Al-Ṣādūq (d. 381 AH), *Al-Khiṣāl*, pp. 403, 550; Al-Ṭūsī (d. 460 AH), *Al-Amalī*, *ḥadīth* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsīr*: Al-Jassās (d. 370 AH), *Aḥkām al-Qur'ān*; Al-Wāḥidī (d. 468 AH), *Asbāb al-Nuzūl*; Ibn al-Jawzī (d. 597 AH), *Zād al-Masīr*; Al-Qurṭubī (d. 671 AH), *Al-Jāmi' Li-Aḥkām al-Qur'ān*; Ibn Kathīr (d. 774 AH), *Tafsīr*; Al-Tha'labī (d. 825 AH), *Tafsīr*; Al-Ṭabarī (d. 875 AH), *Tafsīr*; Al-Suyūṭī (d. 911 AH), *Al-Durr al-Manthūr*; Al-Shawkānī (d. 1250 AH), *Fatḥ al-Qadīr*; Al-'Ayyāshī (d. 320 AH), *Tafsīr*; Al-Qummī (d. 329 AH), *Tafsīr*; Furt al-Kūfī (d. 352 AH), *Tafsīr* at the margin of the exegesis of *Sūrat al-Nisā'* verse 59; Al-Ṭabarsī (d. 560 AH), *Majma' al-Bayān*, as well as many other sources.

THE ROLE OF
THE AHL AL-BAYT (‘a)
IN BUILDING THE VIRTUOUS COMMUNITY

BOOK THREE:
THE GENERAL SYSTEM OF THE VIRTUOUS COMMUNITY

قال رسول الله ﷺ:

"إني تارك فيكُمُ الثَقلين: كتاب الله، وعترتي أهلَ بيتي، ما إن تمسكتُم بهما لن تضلوا أبداً وأنَّهُما لَن يَفترِقا حتّى يردا عَليَّ الحوضَ"

The Messenger of Allah (*ṣ*) said:

"Verily, I am leaving among you two precious things [*thaqalayn*]: The Book of Allah and my progeny [*'itratī*], the members of my Household [*Ahl al-Bayt*]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [*ḥawḍ*] (of *Kawthar*)."

Some references:

- Al-Ḥākim an-Nayshābūrī, *Al-Mustadrak 'alā'ṣ-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533
- Muslim, *Aṣ-Ṣaḥīḥ*, (English translation), book 31, *ḥadīth*s 5920-3
- At-Tirmidhī, *Aṣ-Ṣaḥīḥ*, vol. 5, pp. 621-2, *ḥadīth*s 3786, 3788; vol. 2, p. 219
- An-Nasā'ī, *Khaṣā'iṣ 'Alī ibn Abī Ṭālib*, *ḥadīth* 79
- Aḥmad ibn Ḥanbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190
- Ibn al-'Athīr, *Jāmi' al-Uṣūl*, vol. 1, p. 277
- Ibn Kathīr, *Al-Bidāyah wa'n-Nihāyah*, vol. 5, p. 209
- Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 6, p. 199

Naṣīr ad-Dīn al-Albanī, *Silsilāt al-Aḥādīth aṣ-Ṣaḥīḥah* (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. 4, pp. 355-358

THE ROLE OF
THE AHL AL-BAYT

IN BUILDING THE VIRTUOUS COMMUNITY

BOOK THREE:
THE GENERAL SYSTEM OF THE
VIRTUOUS COMMUNITY

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BOOK THREE:
THE GENERAL SYSTEM
OF THE VIRTUOUS COMMUNITY

Chapter One: Religious Referential Authority

Chapter Two: Identity and Its Aspects

Chapter Three: Internal and External Relations

Chapter Four: Policies and Groundwork

PREAMBLE

At the outset, it seems necessary to explain the meaning of the title of this book, i.e. *The General System of the Virtuous Community*. In order to bring to fruition the goals to which we have referred in the first book of this series, we must mention that the Holy Imams of the Ahl al-Bayt (‘a) took much interest in setting forth a set of practical systems and guidelines, both general and detailed, fixed and dynamic, which were aimed to achieve the following purposes:

(1) Maintain the character, identity, and unity of the virtuous community.

(2) Enable this community to meet its requirements and carry out its duties and responsibilities.

(3) Regulate its various internal and external relations.

(4) Guide this community towards growth and perfection.

(5) Protect it from internal and external dangers, suppression and aggression.

In this respect the Ahl al-Bayt (‘a) undertook two steps:

First: They set forth a general conception of the system of the virtuous community, which consists of the following aspects:

(1) The general framework of the system of the virtuous community along with the general responsibilities and duties necessary to meet the needs of the community.

(2) The identity, role and features of the virtuous community.

(3) The nature of relations between the religiously commissioned leader (i.e. Imam) and the individuals of the virtuous community, the nature of internal relations within the community and external relations with other communities.

(4) The groundwork and fixed political and social guidelines that the virtuous community must abide by in its movement towards perfection.

Second: They presented detailed rules and principles in various fields.

In this section, we will thrash out the first step along with its aforementioned four aspects within seven chapters. The second step will be discussed in future volumes of this series.

From the beginning, the Ahl al-Bayt (‘a) understood that this general system must be capable of functioning within an Islamic system of government in the Muslim community in general, adjusting to the common surroundings.

CHAPTER ONE:
THE RELIGIOUS
REFERENTIAL AUTHORITY

1. The Religious Authority: Extension of Imamate

2. Qualifications and Conditions

3. Tasks and Responsibilities

THE RELIGIOUS AUTHORITY: EXTENSION OF IMAMATE

The structure of the system is based on the concept of Imamate in which the individuals of this community believe. This conception entails that the overall guardianship and leadership of Muslims must be held by one of the Twelve Imams from the Ahl al-Bayt (‘a) after the Holy Prophet (ṣ).[1] It also entails that Imamate is an extension of the mission of the Prophets and Messengers. This extension can be represented in the following points of similarity between prophethood and Imamate:

(1) The positions of prophethood and Imamate are both

1- The Twelve Imams from the Ahl al-Bayt (‘a) are namely:
1) `Alī ibn Abī-Ṭālib
2) Ḥasan ibn `Alī
3) Ḥusayn ibn `Alī—(2) and (3) are the grandsons of the Holy Prophet (ṣ) and sons of Imam `Alī (‘a)
4) `Alī ibn al-Ḥusayn Zayn al-`Ābidīn
5) Muḥammad ibn `Alī al-Bāqir
6) Ja`far ibn Muḥammad al-Ṣādiq
7) Mūsā ibn Ja`far al-Kāẓim
8) `Alī ibn Mūsā al-Riḍā
9) Muḥammad ibn `Alī al-Jawād
10) `Alī ibn Muḥammad al-Hādī
11) Ḥasan ibn `Alī al-`Askarī
12) Muhammad Mahdī, (the rightly-guided) son of Ḥasan, the Ḥujjah (Proof of Allah), namesake of the Holy Prophet (ṣ)—his grandfather—as foretold by the Prophet (ṣ) himself.
I have discussed the concept of Imamate, along with explanation of this concept, necessity for Imamate and related proof in the first book of this series under the title ‘Imamate.’ Similarly, many Imāmiyyah scholars have dealt with this topic in detail in many books, citing numerous proofs on its accuracy.

identified to be divinely ordained offices that are prescribed through direct designation by Almighty Allah, like in the case of the Prophets and Messengers, or through indirect designation, such as the case of the Holy Imams and other prophets' successors. For instance, the Holy Prophet (ṣ), by the command of Almighty Allah, designated Imam `Alī to be the next Imam (i.e. leader). The other Holy Imams (‘a) were specified in the same way by the preceding Imam.

(2) The particularities and qualifications of the person designated as Prophet or Imam are the same. Both are, as a stipulation, required to have the highest degree of perfection, which is called infallibility (*`iṣmah*).

(3) Both a Prophet and an Imam undertake the same responsibilities, duties, and rights towards the masses and have the same rights, the observance of which is obligatory upon the masses. Like a Prophet, an Imam must be obeyed by the public, enjoy general authority over them, be regarded as having a greater claim over the believers than they have on themselves, undertake the mission of conveying the divine message, edify, educate, teach the public the Book and Wisdom, tend to their affairs, and live at the same level as them. In this respect, the Holy Qur'ān states:

ﻥ ﻦ ﻧ ﻨ ﺙ ﺚ ﺛ ﺜ ﺝ ﺞ ﺟ ﺠ ﺡ ﺢ ﺣ ﺤ ﺥ ﺦ ﺧ ﺨ ﺩ ﺪ ﺫ ﺬ ﺭ ﺮ ﺯ ﺰ ﺱ ﺲ ﺳ ﺴ ﺵ ﺶ ﺷ ﺸ ﺹ ﺺ ﺻ ﺼ ﺽ ﺾ ﺿ ﻀ ﻁ ﻂ ﻃ ﻄ ﻅ ﻆ ﻇ ﻈ ﻉ ﻊ ﻋ ﻌ ﻍ ﻎ ﻏ ﻐ ﻑ ﻒ ﻓ ﻔ ﻕ ﻖ ﻗ ﻘ ﻙ ﻚ ﻛ ﻜ ﻝ ﻞ ﻟ ﻠ ﻡ ﻢ ﻣ ﻤ ﻥ ﻦ ﻧ ﻨ ﻩ ﻪ ﻫ ﻬ ﻭ ﻮ ﻱ ﻲ ﻳ ﻴ

He it is Who raised among the inhabitants of Mecca a Messenger from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error. (62:2)

The system that the Ahl al-Bayt (‘a) set forth for managing the affairs of the virtuous community is based on the aforementioned concept of Imamate. Even if an Imam is circumstantially deprived of authority and power to rule, he

must still possess all the particularities and qualifications to undertake all the responsibilities and carry out all the duties divinely entrusted upon him. The public, on the other hand, must obey the Imam. All such responsibilities and duties must be compatible with the circumstances as well as the virtuous community that is being managed. The ability or inability to perform such responsibilities and duties would depend upon the circumstances.

In the age of the absence of the Imam, the well-qualified *mujtahid*, in his capacity as the natural heir of the Prophets and the Imams, must undertake this mission. The Prophets have in fact not left gold or silver coins as their legacies, but rather great knowledge and wisdom. In this respect, the Holy Prophet (ṣ) is reported to have said:

اَلعُلَمَـاءُ مَـصَابِيحُ الأَرْضِ، وَخُلَفَـاءُ الأَنْبِيَاءِ، وَوَرَثَتِي، وَوَرَثَةُ الأَنْبِيَاءِ.

The scholars are the lanterns of the earth, the representatives of prophets, my heirs and the heirs of the prophets.[2]

Imam al-Ṣādiq (‘a) is reported to have said:

إنَّ الْعُلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ، وَذَاكَ أَنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِرْهَماً وَلاَ دِينَاراً؛ وَإِنَّمَا أَوْرَثُوا أَحَادِيثَ مِنْ أَحَادِيثِهِمْ. فَمَنْ أَخَذَ بِشَيْءٍ مِنْهَا فَقَدْ أَخَذَ حَظّاً وَافِراً. فَانْظُرُوا عِلْمَكُمْ عَمَّنْ تَأْخُذُونَهُ، فَإِنَّ فِينَا

Verily, scholars are the heirs of the prophets. The prophets have not left behind them Dirhams or Dinars; rather, the treasure they have left behind is their discourses. So, whoever applies some of these discourses acquires a great share of the fortune. You must consider the source from which you take your knowledge. Verily, in each generation, there are some

2- Muḥammad al-Rayshahrī, *Mīzān al-Ḥikmah* 6:457 as quoted from al-Muttaqī al-Hindī, *Kanz al-`Ummāl*, H. 28677.

أَهْلَ الْبَيْتِ فِي كُلِّ خَلَفٍ عُدُولاً يَنْفُونَ عَنْهُ تَحْرِيفَ الْغَالِينَ، وَانْتِحَالَ الْمُبْطِلِينَ، وَتَأْوِيلَ الْجَاهِلِينَ.

decent people belonging to us, the Ahl al-Bayt (‘a), who cleanse this religion from the distortions of the exaggerators, the forgery of the misguided, and the interpretation of the ignorant ones.[3]

The previously mentioned natural sequence (i.e. extension) in the divine position and representation of the Prophets has been clearly mentioned in the following verse of the Holy Qur'ān:

چ چ ڇ ڇ ڇ ڇ ڍ ڍ ڍ ڍ ڌ ڌ ڎ ڎ ڈ ڈ ژ ژ ڑ ڑ ک ک ک ک گ گ گ گ گ گ ڳ ڳ ں ں ڻ ڻ ۀ ۀ ہ ہ ھ ھ

Surely, We revealed the Torah in which was guidance and light. With it, the prophets who submitted themselves to Allah judged matters for those who were Jews, masters of divine knowledge and doctors, because they were required to guard part of the Book of Allah, and they were witnesses thereof; therefore, fear not the people and fear Me, and do not take a small price for My communications. And whoever did not judge by what Allah revealed, those are the unbelievers. (5:44)

Abū-`Amr al-Zubayrī has reported Imam al-Ṣādiq (‘a) as saying:

3- Shaykh al-Kulaynī, *Uṣūl al-Kāfī* 1:32 H. 2.

إنَّ ممَّا إسْتُحقَّتْ بِه الإمَامَةُ التَّطْهِيرَ وَالطَّهَارَةَ منَ الذُّنُوب وَالْمَعَاصِي الْمُوبقَة الَّتي تُوجِبُ النَّارَ، ثُمَّ الْعِلْمَ الْمَكْنُونَ بجميعِ مَا يَحْتَاجُ إلَيْه الأَمْرُ منْ حَلاَلهَا وَحَرَامهَا، وَالْعِلْمَ بِه خَاصَّةً وَعَامَّةً، وَالْمُحْكَم وَالْمُتَشَابه وَدَقائق علْمه وَغَرَائب تَأْويله وَنَاسخه وَمَنْسُوخه.

Among the matters by which one is deservingly designated for Imamate are purification and purity from sins and destructive acts of disobedience (to Almighty Allah)—which have an inevitable punishment in Hellfire—and acquaintance with unseen knowledge of everything the position (of Imamate) requires, such as, the lawful and unlawful and full awareness of specific and general matters of law, including knowledge of decisive and allegorical issues, the minutest details of the law, the most precise points of interpretation and currently valid and abrogated matters.

The reporter asked, “What is the evidence that proves that an Imam must have full knowledge of the things you have just mentioned?”

The Imam (‘a) answered:

قَوْلُ الله في مَنْ أذنَ اللهُ لَهُمْ بالْحُكُومَة وَجَعَلَهُمْ أَهْلَهَا: ﴿ﭽ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ﴾ فَهَذه الأَئمَّةُ دُونَ الأَنْبيَاء الَّذينَ يَرثُونَ النَّاسَ بعلْمهمْ، وَأَمَّا الأَحْبَارُ فَهُمُ الْعُلَمَاءُ دُونَ الرَّبَّانيِّينَ. ثُمَّ أَخْبَرَ فَقَالَ: ﴿ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ﴾ وَلَمْ يَقُلْ بِمَا حُمِّلُوا منْهُ.

The proof is Almighty Allah’s statement about those whom He has permitted to hold the position of government and those whom He has stated to be the actual men of authority. He says, ‘Surely, We revealed the Torah in which was guidance and light; with it the prophets who submitted themselves to Allah judged matters for those who were Jews and the masters of Divine knowledge and the doctors. (5:44)’ These are Imams not Prophets who inherit the authority over people due to their knowledge. The doctors are the scholars whose

rank is less than that of the masters of divine knowledge. After that, Almighty Allah continues to say, 'Because they were required to guard part of the Book of Allah, and they were witnesses thereof.' Notice that He has not said, 'because they were required to convey it.'[4]

A *mujtahid* who represents 'the doctors' in the aforementioned holy verse must be characterized by the required qualifications that are held by the Imams–who represent 'the masters of divine knowledge'–in the amount that is compatible with him (the *mujtahid*), his responsibilities, and rights. These qualifications are:

(1) Full acquaintance with religious laws

(2) Utmost decency

(3) Other personal qualifications to include:

(a) Awareness of political and social conditions

(b) Personal experience of the advantages and disadvantages linked to the movement and perfection of the virtuous community

(c) Courage to implement difficult, yet required, decisions

(d) Ability to take responsibility and lead the movement

(e) Maintenance of equality among the believers

(f) Presenting an exceptional example of conduct

Similarly, a *mujtahid* must enjoy the same rights and duties of the Holy Imams, yet again, in the amount that is

4- Shaykh al-Ḥuwayzī, *Tafsīr Nūr al-Thaqalayn* 1:634, H. 206, as quoted from *Tafsīr al-`Ayyāshī*.

compatible with his level of leadership.

This understanding and view of the general system of the virtuous society is an important issue because many responsibilities, relationships, policies, systems, courses, and situations that are compatible with the theoretical comprehension of the Prophets' movements and their roles in the history of humanity as well as the norms that have affected history, branch out from this understanding.

The System of Religious Referential Authority

Based on this theoretical foundation, the Holy Imams (‘a) established the system of religious referential authority or the position of the well-qualified jurisprudential authority (*wilāyat al-faqīh*). In brief, this system can be defined as designating a *mujtahid*[5] from the scholars of the Ahl al-Bayt (‘a) School, who fully meets all the previously cited qualifications and requirements, as a referential authority (*marji`*) for their followers with the aim of undertaking the basic tasks of Imamate, which are as follows:

(1) Authority (*wilāyah*) over the affairs of the Muslims

(2) Issuance of verdicts (*iftā'*) in order to explicate the concepts of the Divine Message, define the boundaries of religion and convey good tidings to those who commit themselves to them and warn people to refrain from acting outside those confines

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5- *Mujtahid* can be defined as a person who possesses the faculty of inferring a religious law or analyzing practical examples of an issue by means of drawing on religiously acceptable proofs and criteria that have been decided or approved for this purpose specifically by the Holy Legislator with the aim of arriving at religious facts, laws, and examples of an issue.

(2) Reaching decisions on judgments in cases of litigation, allegations, and disputes

A review of the history of the Ahl al-Bayt (‘a) shows that while they practiced their roles as Imams in a limited way within the milieu of the virtuous community, they began establishing this system (religious referential authority) with the growth of the virtuous community. As a result, the circle of the virtuous community’s works, activities, and existence extended to such an extent that this system became the basic and general system in the ages after the Holy Imams (‘a).

As will be discussed in further detail, the Holy Imams (‘a) themselves established this system for the virtuous community by managing some of the affairs among the masses so that this would play a pertinent role in building the virtuous community and become an effective, reliable and sufficient system after the occultation of Imam al-Mahdī–may Allah hasten his advent.

It can be said that the most important and basic role of the Imams al-Jawād, al-Hādī, and al-`Askarī, was to firm up and consolidate the posts of the system of religious referential authority.[6]

In order to depict the religious referential authority completely and clearly, we should have a lengthier discussion about the qualifications that must be met by a *marji`*, the tasks that must be undertaken by him, and the steps that the Ahl al-Bayt (‘a) took in the field of organizing the virtuous community.[7]

6- This fact will manifest itself more evidently when the special roles of each of the Holy Imams (‘a) is displayed individually.

7- This topic will be discussed in greater detail in the coming thesis about the *virtuous referential authority* in a later volume of this series.

QUALIFICATIONS AND REQUIREMENTS

In addition to the basic requirements for the position of the religious referential authority—such as reason, freedom, and faith—the chief qualifications that a *marji`* is required to meet are as follows:

A. Ijtihād: *Ijtihād*, as a condition for holding religious authority, means that a *marji`* is required to have familiarity with religious laws, including the lawful and unlawful, and Islamic concepts to such an extent that he has the ability to recognize these laws and concepts from the religiously acceptable proofs—the Holy Qur'ān and the Sunnah that is authentically reported from the Holy Prophet (ṣ) and the Imams (‘a) as well as other proofs—and to use the rules and practical principles that have been determined by the Holy Legislator in order to identify the practical, religion-based circumstances of an issue.

This qualification has been cited by the previously mentioned verse in general, and in the following section of the verse in particular:

...Because they were required to guard part of the Book of Allah, and they were witnesses thereof.

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Confirmation of such knowledge has been made in many traditions that are reported from the Holy Imams (‘a), including the following which is authentically reported from Imam al-Ṣādiq (‘a) and is recorded under the title of choosing an arbitrator to judge between disputants:

يَنْظُرَانِ مَنْ كَانَ مِنْكُمْ مِمَّنْ رَوَى حَدِيثَنَا وَنَظَرَ فِي حَلاَلِنَا وَحَرَامِنَا وَعَرَفَ أَحْكَامَنَا، فَلْيَرْضُوا بِهِ حَكَماً.

They (i.e. the disputant parties) must seek out one of you (i.e. the Shī`ah) who has reported our discourses, has acquaintance with what has been deemed lawful and what has been deemed unlawful by us, and has familiarity with our laws; then, they must accept him as arbitrator.[8]

On the authority of Imam `Alī (‘a), Imam Muḥammad al-Bāqir (‘a) reported the Holy Prophet (ṣ) to have repeated the following supplicatory prayer three times:

اَللَّهُمَّ إرْحَمْ خُلَفَائِي.

O Allah, (please) have mercy upon my representatives.

When he was asked to define his representatives, the Holy Prophet (ṣ) answered:

اَلَّذِينَ يَأْتُونَ بَعْدِي، يَرْوُونَ حَدِيثِي وَسُنَّتِي.

My representatives are those, among the coming generations, who will report my sayings and traditions.[9]

The following instruction has been mentioned in the famous document signed by Imam al-Mahdī—the Patron of the Age:

وَأَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى رُوَاةِ حَدِيثِنَا، فَإِنَّهُمْ حُجَّتِي عَلَيْكُمْ، وَأَنَا حُجَّةُ اللهِ.

As for the events that will take place in the future, you must refer them to the reporters of our traditions, for they are my proof on you and I am the Proof of Almighty Allah.

In addition, there are other traditions—some of which will

8- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 18:19, H. 1.
9- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 18:101, H. 7.

be cited later—confirming that the ordinary followers of the Ahl al-Bayt (‘a) must refer to the well-versed and well-qualified scholars of their sect with respect to the religious laws. There are also other traditions that order the well-versed scholars to issue verdicts.

B. Decency: According to jurisprudents, decency can be defined as uprightness in following Islamic laws and avoidance of deviation. In other words, a decent person is one who never commits any act of disobedience to Almighty Allah, such as negligence of an obligatory act or commitment of a forbidden act unless there is a religiously justifiable reason. In this respect, there is no difference between minor or major sins.[1]

Decency is a disposition involving integrity in following Islam such that neither a major nor a minor sin is committed.[2]

Decency can be also defined as the faculty that habitually prevents one from performing acts of disobedience for which Almighty Allah has threatened Hellfire. This is not the same as regret that is felt after lust or anger vanishes because in regret the person experiences degeneration caused by such an act of disobedience.[3]

Imām al-Khumaynī has mentioned a similar definition of

1- Sayyid Abū’l-Qāsim al-Khū'ī, *Minhāj al-Ṣāliḥīn*, 1:10, Ed. 28.

2- Sayyid Muḥsin al-Ḥakīm, *Minhāj al-Ṣāliḥīn*, 1:12, with a commentary by Martyr Sayyid Muḥammad Bāqir al-Ṣadr, Ed. 2.

3- Sayyid Muḥsin al-Ḥakīm, *Minhāj al-Ṣāliḥīn*, 1:12, with a commentary by Martyr Sayyid Muḥammad Bāqir al-Ṣadr, Dār al-Ta`āruf – Beirut.

decency in *Taḥrīr al-Wasīlah*.[1]

Sayyid al-Ḥakīm seems to consider the decency that must be enjoyed by a *marji`*, as understood by religious believers (i.e. *mutasharri`ah*), to be such a supreme rank that it is neither compelled nor overcome by lust or anger in such a way that neither repentance nor regret will be necessary. "To be fair," Sayyid al-Ḥakīm adds, "it is extremely difficult for a general referential authority to persevere with decency in the issuance of verdicts–and this may take place in any age for a single or a group of scholars–unless such decency is of a powerful and supreme rank and is always monitored and managed. If such a rank of decency is lacking, this will definitely cause one's feet to slip and expose great men to hazards. Only from Almighty Allah can we seek protection against such dangers."[2]

Because traditions have highlighted the existence of decency among the qualities of witnesses that testify, leaders of congregational prayers, and leaders of holy wars in particular in addition to leaders of general affairs as well as other persons, religious scholars have concluded that decency must be one of the qualifications for a general referential authority. The scholars have unanimously agreed on this condition.

Moreover, the rationally approvable line of conduct (i.e. *al-Sīrah al-`uqalā'iyyah*) that is assented by the Holy Legislator also confirms this condition, as is maintained by both Sunni and Shī`ite scholars.[3]

1- See Imam al-Khumaynī, *Taḥrīr al-Wasīlah*, 1:10.

2- Sayyid Muḥsin al-Ḥakīm, *Mustamsak al-`Urwah al-Wuthqā*, 1:43.

3- Refer to the words of the scholars in this connection; Shaykh ⇨

In this respect, a tradition that is reported from Imam Muḥammad al-Bāqir (‘a) states that the Holy Prophet (ṣ) has said:

لاَ تَصْلُحُ الإِمَامَةُ إلاَّ لِرَجُلٍ فِيهِ ثَلاَثُ خِصَالٍ: وَرَعٌ يَحْجُزُهُ عَنْ مَعَاصِي اللهِ، وَحِلْمٌ يَمْلِكُ بِهِ غَضَبَهُ، وَحُسْنُ الْوِلاَيَةِ عَلَى مَنْ يَلِي حَتَّى يَكُونَ لَهُمْ كَالْوَالِدِ الرَّحِيمِ.

Imamate is unsuitable for anyone except a man who enjoys the following three qualities: (1) piety that prevents him from committing acts of disobedience to Almighty Allah, (2) self-possession that makes him control himself in situations of rage, and (3) affectionate authority over those who are under his authority to the degree that he acts as their tender father.[1]

Shaykh al-Kulaynī has also reported through an authentic chain of authority on the authority of Muḥammad ibn Muslim that Imam al-Bāqir (‘a) said to him:

وَاللهِ، يَا مُحَمَّدُ، مَنْ أَصْبَحَ مِنْ هَذِهِ الأُمَّةِ لاَ إِمَامٌ لَهُ مِنَ اللهِ عَزَّ وَجَلَّ ظَاهِرٌ عَادِلٌ، أَصْبَحَ ضَالاًّ تَائِهاً، وَإِنْ مَاتَ عَلَى هَذِهِ الْحَالَةِ مَاتَ مِيتَةَ كُفْرٍ وَنِفَاقٍ. وَاعْلَمْ، يَا مُحَمَّدُ، أَنَّ أَئِمَّةَ الْجَوْرِ وَأَتْبَاعَهُمْ لَمَعْزُولُونَ عَنْ دِينِ

O Muḥammad, I swear by Allah that if any one of this nation begins his day without having a leader (i.e. Imam) characterized by directness and decency, who is designated by Almighty Allah, he is then certainly misled and lost. If he dies in such a state, he will have then died the death of unbelief and hypocrisy. Be it known to you, Muḥammad, that leaders of injustice and their followers are detached from the religion of Allah, for they have strayed from the right path and

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al-Muntaẓarī: *Wilāyat al-Faqīh*, 1:261-273.

1- Shaykh al-Kulaynī, *al-Kāfī*, 1:407, H. 9.

misled others.[1]

اللهِ، قَدْ ضَلُّوا وَأَضَلُّوا.

C. Competence: Competence stands for aptitude, capability, and power to manage affairs. It thus includes proficient reasoning, excellent management, courage, fair policy, supervision, and guardianship along with other personal qualities upon which competence relies.

In their verdicts, scholars have highlighted competence as a term specified to be among the qualities of a religious referential authority. For instance, in his book of *Tadhkirat al-Fuqahā'*, `Allāmah al-Ḥillī has referred to the term of competence as being one of the indisputable conditions that is unanimously agreed upon by all jurisprudents. He thus says:

> Among the conditions that must be met by an Imam is that...he must be courageous, have a judicious view and be competent. In addition, his hearing, sight, and pronunciation must be sound. Finally, he must be the most virtuous of his contemporaries.[2]

This condition has also been confirmed in many traditions. Imam `Alī Amīr al-Mu'minīn ('a) is reported to have said:

أَيُّهَا النَّاسُ، إنَّ أَحَقَّ النَّاسِ بِهَذَا الأَمْرِ أَقْوَاهُمْ عَلَيْهِ وَأَعْلَمُهُمْ بِأَمْرِ اللهِ فِيهِ. فَإِنْ شَغِبَ شَاغِبٌ اسْتُعْتِبَ، فَإِنْ

O people, the most rightful of all persons to hold this office (leadership) is the one who is most competent among them to maintain it and who knows best Almighty Allah's commands about it. If any mischief is created by a mischief-monger, he will be called upon to repent. If he refuses, he will be

1- Shaykh al-Kulaynī, *al-Kāfī*, 1:183-184, H. 8.

2- Shaykh al-Muntaẓarī, *Wilāyat al-Faqīh*, 1:265 as quoted from `Allāmah al-Ḥillī, *Tadhkirat al-Fuqahā'*, 10:452.

أَبَى قُوتِلَ.

fought.[1]

Imam `Alī ('a) is also reported as saying:

وَالثَّـانِي أَنْ يَكُـونَ أَعْلَـمَ النَّـاسِ بِحَـلاَلِ اللهِ وَحَرَامِـهِ وَضُـرُوبِهِ وَأَحْكَامِـهِ وَأَمْـرِهِ وَنَهْيِهِ وَجَمِيعِ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ، فَيَحْتَـاجُ إِلَيْـهِ النَّـاسُ وَيَسْتَغْنِي عَنْهُمْ.

The second quality (of one who must have the leadership of the Muslim nation) is that he must be the most knowledgeable among all people of what Almighty Allah has deemed lawful and unlawful as well as all the laws, commands, prohibitions and whatever is needed by people, as decided by Almighty Allah. So, people will need such a person but that person does not need them.[2]

In his authentic report, al-`Ayṣ ibn al-Qāsim has reported Imam al-Ṣādiq (‘a) to have said:

وَانْظُـرُوا لأَنْفُـسِكُمْ؛ فَـوَاللهِ، إِنَّ الرَّجُـلَ لَيَكُونُ لَهُ الْغَنَمُ فِيهَا الرَّاعِـي، فَـإِذَا وَجَـدَ رَجُـلاً أَعْلَـمَ بِغَنَمِـهِ مِـنَ الَّـذِي هُـوَ فِيهَـا يَمُجُّهُ وَيَجِيءُ بِـذَلِكَ الرَّجُـلِ الَّـذِي هُـوَ أَعْلَمُ بِغَنَمِهِ مِنَ الَّذِي كَانَ فِيهَا.

...Choose for yourselves; I swear by Allah, an owner of a flock of sheep who has hired a shepherd must certainly dismiss his shepherd and appoint another if he finds that the latter is more skilled in shepherding his sheep than the earlier.[3]

In a previous tradition, the Holy Prophet (ṣ) has mentioned ‘nice authority’ as one of the conditions of an Imam. This

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1- *Nahj al-Balāghah*, 2:104 (commentary of Shaykh Muḥammad `Abduh), Sermon No. 173.

2- Al-Majlisī, *Biḥār al-Anwār*, 93:64, as quoted from al-Nu`mānī, *Kitāb al-Ghaybah*.

3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 11:35, H. 1.

quality corresponds with competence.

Describing an Imam, Imam al-Riḍā (‘a) has said:

وَالإمَـامُ عَـالِـمٌ لاَ يَجْهَـلُ وَرَاعٍ لاَ يَنْكِلُ... نَامِي الْعِلْـمِ، كَامِـلُ الْحِلْمِ، مُضْطَلِعٌ بِالإمَامَة، عَالِمٌ بِالـسِّيَاسَة، مَفْـرُوضُ الطَّاعَـة، قَائِمٌ بِأَمْرِ اللهِ، نَاصِحٌ لِعبَادِ اللهِ، حَافِظٌ لِدِينِ اللهِ.

An Imam is so knowledgeable that he ignores nothing, so watchful that he never tires...He is of ever-growing knowledge and perfect self-possession. He is well-versed in (the affairs of) Imamate, is knowledgeable of politics, is obeyed as an obligation, undertakes his tasks by Almighty Allah’s command, is a well-wisher of Allah’s servants, and safeguards the religion of Allah...[1]

1- Shaykh al-Kulaynī, *Uṣūl al-Kāfī*, 1:202.

TASKS AND RESPONSIBILITIES

The tasks and responsibilities of the system of the religious referential authority of the virtuous community can be summed up in the following three fields:

(1) Issuance of verdicts

(2) Judgment

(3) Authority

Generally, these three areas of responsibility correspond with the responsibilities of Imamate, especially when we understand issuance of verdicts in its expansive meaning, which is to elucidate and propagate the Islamic code of religious law, along with its rules, concepts, doctrines, and views about the universe, life, history, norms, and ethics.

FIRST RESPONSIBILITY: ISSUANCE OF VERDICTS

In order to systematize the process of issuing verdicts for elucidating features of the religion and propagating Islam the Holy Imams (‘a) took the following steps:

(1) Education

The Holy Imams (‘a) worked towards educating well-versed jurisprudents, scholars, and reporters of their traditions by means of conferring upon them special attention that they (i.e. the Holy Imams) used to give certain persons who had extraordinary interest in seeking knowledge, had actual competence to receive knowledge, and possessed the required scientific aptitude. These persons then became distinguished in scientific and moral fields. In addition to these persons, the Holy Imams ('a) educated a large number of students in jurisprudence and other fields of religious sciences and capable learners of the Holy Qur'ān who lived in various regions of the virtuous community, especially the regions where their followers were considerable in number.

Such education can be evidently noticed in personalities like Abān ibn Taghlib, Zurārah ibn A`yun, Abū-Baṣīr, Muḥammad ibn Muslim, Burayd al-`Ujalī, Yūnus ibn `Abd al-Raḥmān, `Uthmān ibn Sa`īd and his son Muḥammad, and many others.

Abū’l-`Abbās al-Faḍl ibn `Abd al-Malik has reported that he heard Imam al-Ṣādiq (‘a) saying:

أَحَبُّ النَّاسِ إِلَيَّ أَحْيَاءً وَأَمْوَاتاً أَرْبَعَةٌ: بُرَيْدُ بْنُ مُعَاوِيَةَ الْعُجَلِيُّ، وَزُرَارَةُ، وَمُحَمَّدُ بْنُ مُسْلِمٍ،

The most beloved persons to me, from among both the dead and the alive, are four: (1) Burayd ibn Mu`āwiyah al-`Ujalī, (2) Zurārah, (3) Muḥammad ibn Muslim, and (4)

وَالأَحْـوَلُ. وَهُـمْ أَحَـبُّ النَّـاسِ إِلَيَّ أَحْيَاءً وَأَمْوَاتاً.

al-Aḥwal. These are positively the most beloved persons to me from among all the dead and the alive.[23]

Ibrāhīm ibn `Abd al-Ḥamīd and others have reported Imam al-Ṣādiq (‘a) as saying:

رَحِـمَ اللهُ زُرَارَةَ بْـنَ أَعْـيُنٍ. لَـولاَ زُرَارَةُ وَنُظَـــرَاؤُهُ لاَنْدَرَسَـــتْ أَحَادِيثُ أَبِي.

May Allah have mercy upon Zurārah ibn A`yun. Had it not been for Zurārah and his peers, the traditions of my father would have been wiped out.[24]

Sulaymān ibn Khālid has said that he heard Imam al-Ṣādiq (‘a) saying:

مَـا أَجِـدُ أَحَـداً أَحْيَـا ذِكْرَنَـا وَأَحَادِيـثَ أَبِـي إِلاَّ زُرَارَةَ، وَأَبَـا بَصِيرٍ لَيْثَ الْمُرَادِيَّ، وَمُحَمَّـدَ بْـنَ مُسْلِمٍ وَبُرَيْدَ بْـنَ مُعَاوِيَـةَ العُجَلِـيَّ. وَلَوْلاَ هَؤُلاَءِ مَا كَانَ أَحَدٌ يَسْتَنْبِطُ هَذَا. هَـؤُلاَءِ حُفَّـاظُ الـدِّينِ وَأُمَنَـاءُ أَبِي عَلَى حَلاَلِ اللهِ وَحَرَامِه. وَهُـمُ السَّابِقُونَ إِلَيْنَا فِي الدُّنْيَا وَالسَّابِقُونَ إِلَيْنَا فِي الآخِرَةِ.

I cannot find anyone who revived our affairs and my father’s traditions save Zurārah, Abū-Baṣīr Layth al-Murādī, Muḥammad ibn Muslim, and Burayd ibn Mu`āwiyah al-`Ujalī. Had it not been for these persons, none would have had the ability to infer this. These are the protectors of the religion and the trustees of my father regarding the lawful and the unlawful that Almighty Allah has determined. They are verily the forerunners toward us in this world and the forerunners toward us in the Hereafter.[25]

23- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:104, H. 18.
24- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:104, H. 20.
25- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:104, H. 21.

Abū-`Ubaydah al-Ḥadhdhā' is reported to have said that he heard Imam al-Ṣādiq (‘a) saying:

زُرَارَةُ وَأَبُو بَصِيرٍ وَمُحَمَّدُ بْنُ مُسْلِمٍ وَبُرَيْدٌ مِنَ الَّذِينَ قَالَ اللهُ تَعَالَى: ﴿ۆ ۈ ۈ ۇٴ ۋ ۋ ۅ ۅ ۉ ۉ ې ې ى ى ئا ئا ﴾

Zurārah, Abū-Baṣīr, Muḥammad ibn Muslim, and Burayd are among those about whom Almighty Allah has said, ‘And the foremost are the foremost; these are they who are drawn nigh to Allah. (56:10-11)’[26]

`Abdullāh ibn Abī-Ya`fūr has reported that he said to Imam al-Ṣādiq (‘a), “I cannot meet you every time I would like, and I cannot come to you. However, one of our parties may come to me and ask a question while I do not have all the answers.”

The Imam (‘a) answered:

مَا يَمْنَعُكَ مِنْ مُحَمَّدِ بْنِ مُسْلِمٍ الثَّقَفِيِّ؟ فَإِنَّهُ سَمِعَ مِنْ أَبِي وَكَانَ عِنْدَهُ وَجِيهاً.

What prevents you from asking Muḥammad ibn Muslim al-Thaqafī? He heard from my father and he had considerable status with him.[27]

Yūnus ibn Ya`qūb has reported that Imam al-Ṣādiq (‘a) said to him and his companions when they once visited him:

أَمَا لَكُمْ مِنْ مَفْزَعٍ؟ أَمَا لَكُمْ مِنْ مُسْتَرَاحٍ تَسْتَرِيحُونَ إِلَيْهِ؟ مَا يَمْنَعُكُمْ مِنَ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّضْرِيِّ؟

Do you not have any shelter? Do you not have any rest-house to rest in? What prevents you from joining al-Ḥārith ibn al-Mughīrah al-Naḍrī?[28]

Jamīl ibn Darrāj has reported that Imam al-Ṣādiq (‘a),

26- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:104, H. 22.
27- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:104, H. 23.
28- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:104, H. 24.

condemning someone, said:

لاَ قَـدَّسَ اللهُ رُوحَـهُ، وَلاَ قَـدَّسَ مِثْلَهُ! إِنَّـهُ ذَكَـرَ أَقْوَاماً كَـانَ أَبِـي ائْتَمَنَهُمْ عَلَى حَلاَلِ اللهِ وَحَرَامِه، وَكَانُوا عَيْبَةَ عِلْمِه. وَكَذَلِكَ الْيَوْمَ هُـمْ عِنْـدِي مُـسْتَوْدَعَ سِـرِّي وَأَصْحَابَ أَبِي حَقّاً. إِذَا أَرَادَ اللهُ بِأَهْلِ الأَرْضِ سُوءاً صَرَفَ بِهِـمْ عَنْهُمُ السُّوءَ. هُـمْ نُجُـومُ شِـيعَتِي أَحْيَاءً وَأَمْوَاتاً. هُمُ الَّـذِينَ أَحْيَـوْا ذِكْرَ أَبِي. بِهِمْ يَكْـشِفُ اللهُ كُـلَّ بِدْعَـةٍ، يَنْفُـونَ عَـنْ هَـذَا الـدِّينِ إِنْتِحَالَ الْمُبْطِلِينَ وَتَأْوِيلَ الْغَالِينَ.

May Allah sanctify neither his soul nor the souls of his likes! He reviled some personalities whom my father used to entrust with the lawful and the unlawful matters that have been decided by Almighty Allah and they were the store of his knowledge! Similarly, these very persons are the hoards of my secrets and true companions of my father. If Almighty Allah wills to pour a misfortune on the inhabitants of this earth, he may save them from this misfortune for the sake of these persons in particular. They are verily the stars of my followers (i.e. Shī`ah) in their lifetimes and after their death. It is they who revived the affairs of my father. By them, Almighty Allah exposes all heresies. They save this religion from the fabrications of the wrongdoers and the misinterpretations of the exaggerators.

The Imam (‘a) then wept. I (the reporter) asked, “Who are these?”

The Imam (‘a) answered:

مَـنْ عَلَـيْهِمْ صَـلَوَاتُ اللهِ، وَعَلَـيْهِمْ رَحْمَتُهُ أَحْيَاءً وَأَمْوَاتاً: بُرَيْدُ الْعُجَلِيُّ وَأَبُـو بَـصِيرٍ وَزُرَارَةُ وَمُحَمَّـدُ بْـنُ مُسْلِمٍ.

Allah’s blessings and mercy be upon them in their lifetimes and after their death. They are Burayd al-`Ujalī, Abū-Baṣīr, Zurārah, and Muḥammad ibn Muslim.[29]

Dāwūd ibn Sarḥān has reported that he heard Imam al-

29- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:105, H. 25.

Ṣādiq (‘a) saying:

إِنِّي لأُحَدِّثُ الرَّجُلَ بِالْحَدِيثِ، وَأَنْهَاهُ عَنِ الْجدَالِ وَالْمِرَاءِ فِي دِينِ اللهِ، وَأَنْهَاهُ عَنِ الْقِيَاسِ، فَيَخْرُجُ مِنْ عِنْدِي فَيَتَأَوَّلُ حَدِيثِي عَلَى غَيْرِ تَأْوِيلِه... إِنَّ أَصْحَابَ أَبِي كَانُوا زَيْناً أَحْيَاءً وَأَمْوَاتاً. أَعْنِي زُرَارَةَ وَمُحَمَّدَ بْنَ مُسْلِمٍ وَمِنْهُمْ لَيْثُ الْمُرَادِيُّ وَبُرَيْدُ الْعُجَلِيُّ. هَؤُلاَءِ الْقَائِلُونَ بِالْقِسْطِ، هَؤُلاَءِ الْقَوَّامُونَ بِالْقِسْطِ، هَؤُلاَءِ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ.

When I hold a discourse with some men and warn them against argument and disputation in matters concerning the religion of Almighty Allah and against analogy, they misinterpret my discourse as soon as they leave me....
The companions of my father were good examples in their lifetimes and after their death. These are Zurārah, Muḥammad ibn Muslim, Layth al-Murādī, and Burayd al-`Ujalī. It is these people who speak fairly. It is these people who are the maintainers of justice. It is these who are the foremost—the foremost who are drawn near to Allah.[30]

(2) Undertaking the Mission of Issuing Verdicts

The Holy Imams (‘a) specially directed the best among their companions and those distinguished by knowledge and virtue to undertake the mission of issuing verdicts and reporting their traditions to the next generations of the virtuous community. Sometimes, the Holy Imams (‘a) would direct these elite companions to give legal opinions to the Muslims of other sects according to each individual’s sect so that these personalities would take their natural role in the Muslim community and, at the same time, maintain

30- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:106, H. 26.

the virtuous community and its particularities as a favor.

In this respect, Imam al-Ṣādiq (‘a) is reported to have said to Mu`ādh ibn Muslim al-Naḥawī (the grammarian), “I have been informed that you sit in the mosque and give legal opinions to people.”

“Yes, I do,” Mu`ādh answered, “and I wanted to ask you about this before I left you. As I sit in the mosque, people come to ask me questions. When I know that the asker is an opponent of you, I answer him according to the other sects’ opinion. When I know that the asker is a follower of you, I answer him according to what you have said about his question. However, it happens that a man whose sect I cannot recognize comes to me, so I answer by saying that so-and-so scholar says this, and so-and-so scholar says that. Hence, I include your sayings along with the others’ opinions.”

The Imam (‘a) answered, “Good, continue in this way, because I myself do it.”[31]

Imam al-Ṣādiq (‘a) is also reported to have said:

إعْرِفُوا مَنَازِلَ شِيعَتِنَا بِقَدْرِ مَا يُحْسِنُونَ مِنْ رِوَايَاتِهِمْ عَنَّا. فَإِنَّا لاَ نَعُدُّ الفَقِيهَ مِنْهُمْ فَقِيهاً حَتَّى يَكُونَ مُحَدِّثاً.

Recognize the ranks of our followers (i.e. Shī`ah) according to the extent to which they master reporting our traditions. Verily, we cannot consider one to be a real jurisprudent (i.e. *faqīh*) until one is a proven traditionist (i.e. reporter of our traditions).

31- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:108, H. 36.

The Imam (‘a) was asked, “Is it possible that a faithful believer receives from the angels directly?”

He answered:

(الْمُـؤْمِنُ) يَكُـونُ مُفَهَّمـاً، وَالْمُفَهَّمُ الْمُحَدَّثُ.

A faithful believer may receive explanations from the angels. Hence, one who receives explanations is receiving them directly from the angels.[32]

(3) Asking people to refer to well-versed scholars

The Holy Imams (‘a) used to draw the attention of the masses towards referring to the elite companions and distinguished scholars in questions of religion in general and religious laws in particular so that the structure of the virtuous community could be accomplished in their lives. In this way, when the next generations of the virtuous community would refer to the well-versed scholars in religious issues, this significant feature would be automatically entrenched in the milieu of the virtuous community.

Aḥmad ibn Isḥāq has reported that he asked Imam Abū’l-Ḥasan al-Riḍā (‘a), “With whom should I deal? From whom should I take (answers to my religious questions)? Whose word should I accept as true?”

The Imam (‘a) answered:

اَلعُمَرِيُّ ثِقَتِي، فَمَـا أَدَّى عَنِّـي فَعَنِّـي يُـؤَدِّي، وَمَـا قَـالَ عَنِّـي فَعَنِّي يَقُولُ. فَاسْمَعْ لَـهُ وَأَطِـعْ، فَإِنَّهُ الثِّقَةُ الْمَأْمُونُ.

Al-`Umarī is my trustee. So, whatever he conveys to you on behalf of me is truly conveyed on behalf of me. Whatever he says to you on behalf of me is truly said on behalf of me. So, you must listen to and obey him. He is verily, an honest trustee.

32- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:108, H. 38.

When the reporter put the same question before Imam Abū-Muḥammad (‘a), he answered:

اَلعُمَرِيُّ وَابْنُهُ ثِقَتَان، فَمَا أَدَّيَا عَنِّي فَعَنِّي يُؤَدِّيَان، وَمَا قَالاَ لَكَ فَعَنِّي يَقُولاَن، فَاسْمَعْ لَهُمَا وَأَطِعْهُمَا، فَإِنَّهُمَا الثِّقَتَانِ الْمَأْمُونَانِ.

Al-`Umarī and his son are trustworthy. So, whatever they convey to you on behalf of me is truly conveyed on behalf of me. Whatever they say to you on behalf of me is truly said on behalf of me. So, you must listen to and obey them. They are verily honest trustees.

The reporter once asked al-`Umarī a certain question and al-`Umarī answered:

مُحَرَّمٌ عَلَيْكُمْ أَنْ تَسْأَلُوا عَنْ ذَلِكَ. وَلاَ أَقُولُ هَذَا مِنْ عِنْدِي، فَلَيْسَ لِي أَنْ أُحَلِّلَ وَلاَ أُحَرِّمَ.

It is forbidden for you all (i.e. the Shī`ah) to ask this question. Do not cite such a thing from me. I have no right to forbid or deem things lawful.[33]

Ismā`īl ibn al-Faḍl al-Hāshimī has reported that he asked Imam al-Ṣādiq (‘a) about temporary marriage (i.e. *mut`ah*).

The Imam (‘a) answered:

إِلْقَ عَبْدَ الْمَلِكِ بْنَ جُرَيْحٍ فَسَلْهُ عَنْهَا، فَإِنَّ عِنْدَهُ مِنْهَا عِلْماً.

You may find `Abd al-Malik ibn Jurayḥ and address this question to him, because he has considerable knowledge of this matter.

The reporter said: I therefore met with `Abd al-Malik who dictated a great deal of knowledge to me proving the legality of temporary marriage. Within the matters that `Abd al-Malik has reported about temporary marriage is

33- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:100, H. 4.

that its term and number are limitless.

I then brought the paper dictated by `Abd al-Malik to Imam al-Ṣādiq (‘a) and he, confirming it, replied, “These dictations are true.”[34]

Al-Mufaḍḍal ibn `Umar has reported that Imam al-Ṣādiq (‘a) during a long discourse to al-Fayḍ ibn al-Mukhtār said:

فَإِذَا أَرَدْتَ حَدِيثَنَا فَعَلَيْكَ بِهَذَا الْجَالِسِ.

If you want to be on familiar terms with our traditions, you must join the sessions of this man.

When I asked our companions about the man whom the Imam (‘a) had indicated, they answered, “He is Zurārah ibn A`yun.”[35]

`Alī ibn al-Musayyab al-Hamadānī has reported that he once said to Imam al-Riḍā (‘a), “My home is far away, and I cannot visit you any time I want. From whom should I acquire matters of the religion?”

The Imam (‘a) answered:

...مِنْ زَكَرِيَّا بْنِ آدَمَ الْقُمِّيِّ، الْمَأْمُونِ عَلَى الدِّينِ وَالدُّنْيَا.

You should receive them from Zakariyyā ibn Ādam al-Qummī, the one entrusted with worldly and religious affairs.

The reporter added: When I left, I visited Zakariyyā ibn Ādam and asked him everything I needed.[36]

`Abd al-`Azīz ibn al-Muhtadī and al-Ḥasan ibn `Alī ibn Yaqṭīn have both reported that they asked Imam al-Riḍā (‘a), “We can with difficulty present ourselves before you whenever we want to ask you about what we need from the

34- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:100, H. 5.
35- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:104, H. 19.
36- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:106, H. 27.

matters of our religion. Is Yūnus ibn `Abd al-Raḥmān so trustworthy that we can receive from him whatever we need about the matters of religion?"

The Imam (‘a) answered in the affirmative.[37]

Al-Faḍl ibn Shādhān has reported `Abd al-`Azīz al-Muhtadī—describing him as the best of the people of Qum he had ever met and the representative of Imam al-Riḍā ('a) and one of his elite companions—as saying, "I said to Imam al-Riḍā, ‘I cannot visit you whenever I want to, so from whom should I acquire the matters of religion?’

The Imam (‘a) answered:

خُذْ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَانِ.

You should take them from Yūnus ibn `Abd al-Raḥmān.[38]

37- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:107, H. 33.
38- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:107, H. 34.

SECOND RESPONSIBILITY: JUDGMENT

Judgment, in the sense of deciding judicially which party of two disputants is rightful and which is not, is considered one of the most important issues in the organization of the Muslim community in general and the virtuous community in particular. It is, moreover, one of the basic topics for which the Divine Books were revealed and the Divine Messages were given to Prophets and Messengers of Almighty Allah. This is because judgment is correlated with matters of disputation and contention among people—an issue that coexisted with the first brick in the human structure of life. Throughout the various ages of human progression, this issue has always had such a special significance that it gave man the idea that the issues of government and establishment of states are originally and inseparably connected with the issue of judgment with which the state develops into a social system.

Being connected to issues of contention and disputation, judgment seems complicated to some extent. In some cases, both parties of litigation believe that they are right. Moreover, the result of judgment can sometimes be opposite to the factual right causing more complication, since the owner of the right may be judicially forced to abandon his right and keep silent because of a judgment made by a judge.

In view of all this, the Holy Qur'ān connects faith with surrender to the judgment that is issued by the Holy Prophet (ṣ). Hence, it reads:

ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ

But no! By your Lord! They do not truly believe until they make you a judge of that which has become a matter of disagreement among them, and then do not find any

resistance in their hearts as to what you have decided and submit with entire submission. (4:65)

The Holy Prophet (ṣ), who is divinely infallible and connected with divine revelation, took precautions for himself and for his authority among Muslims, saying:

إِنَّمَـا أَقْـضِي بَيْـنَكُمْ بِالْبَيِّنَـاتِ وَالأَيْمَانِ، وَبَعْضُكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ، فَأَيمَّا رَجُلٍ قَطَعْتُ لَهُ مِنْ مَالِ أَخِيهِ شَيْئاً فَإِنَّما قَطَعْتُ لَهُ بِهِ قِطْعَةً مِنْ نَارٍ.

I can only judge between you on the bases of evidence and oaths, and some of you may provide their evidence more convincingly than others. So, if I deem a portion of the property of someone to be for another, this will mean that I have decided a piece of Hellfire for him.[39]

Judgment, in the aforesaid tradition, does not include decisions made based on Unseen Divine Knowledge (*al-ghayb al-ilāhī*). Judgments based on presented evidence may sometimes be contrary to actual fact, such as in cases when a plaintiff cannot find evidence to prove his claim, when a defendant swears falsely to gain the decision, or when a defendant refers taking an oath to the plaintiff who refrains from taking it out of fear of Almighty Allah and thus relinquishes his right so that the case is won by the defendant. The defendant might also provide false witnesses who apparently seem righteous and thus the judge may accept their testimony and issue a judgment contrary to reality.

The Holy Imams of the Ahl al-Bayt (‘a) encountered a real problem in the milieus of the virtuous community when they attempted to fill this crucial gap in the general system

39- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:169, H. 1.

of the virtuous community. Therefore, they found a veritable and practical solution.

The problem of flawless judgment has various aspects some of which are related to the ruling authority since the position of a judge is an official position that requires permission determined and given by the ruling authority. This is the point of difference between judicature, being a governmental position, and issuance of verdicts, which was practiced by any well-versed scholar, traditionist, or student of jurisprudence without need for permission.

Other aspects are related to the executive and procedural power. A judge may settle a dispute by a sentence that he issues, but the actual executor of this sentence is the executive power, such as the police and other governmental agencies that use power to put that sentence into action when a party of the lawsuit refrains from submitting to the judge's sentence. As for the Holy Imams of the Ahl al-Bayt (‘a), they did not have such executive power.

Other aspects are related to the community itself, be it a reluctance of qualified persons to assume this precise and sensitive job or be it the masses' response and commitment to the decisions issued by the Holy Imams (‘a).

Despite all these impediments, the Holy Imams (‘a) succeeded in creating an active and functioning system of judicature during the span of their actual lifetimes which continued to survive during other ages. To achieve this goal, the Holy Imams (‘a) provided an exceptional form of judgment that is characterized by exactitude, flexibility, and lucidity. This form can be found in their traditions about judgment.

True Judgment

Let us refer to some aspects and steps that the Holy Imams (‘a) developed in order to establish their exceptional form of judgment:

A. The Holy Imams (‘a) severely condemned individuals who presented their lawsuits before unjust judges that had been appointed by tyrannical and unjust ruling authorities. Such condemnation was not only based on the probability that such inexperienced judges would issue flawed judgments with regard to the religious law of Islam, but also based on two other important issues:

First: The position of a judge is a divinely designated office that none has the right to hold except those well-qualified. Without such qualification, which is both spiritual and practical, judgeship is invalid even where a judge has judged according to that which is true. Hence, unqualified judges are unsuitable for holding this divine position.

In this respect, Sulaymān ibn Khālid has reported Imam al-Ṣādiq (‘a) as saying:

إِتَّقُوا الْحُكُومَـةَ؛ فَـإِنَّ الْحُكُومَـةَ إِنَّمَا هِيَ لِلإِمَـامِ العَـالِمِ بِالْقَـضَاءِ الْعَادِلِ فِي الْمُـسْلِمِينَ، كَنَبِـيٍّ أَوْ وَصِيِّ نَبِيٍّ.

Avoid holding the position of judgeship, because this position must be exclusively held by a leader who is well-versed in judgment and who treats Muslims justly, such as a Prophet or a Prophet’s successor (i.e. *waṣī*).[40]

Imam al-Ṣādiq (‘a) is also reported as saying:

40- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:7, H. 3.

اَلْقُضَاةُ أَرْبَعَةٌ؛ ثَلاَثَةٌ فِي النَّارِ وَوَاحِدٌ فِي الْجَنَّةِ: رَجُلٌ قَضَى بِجَوْرٍ وَهُوَ يَعْلَمُ، فَهُوَ فِي النَّارِ. وَرَجُلٌ قَضَى بِجَوْرٍ وَهُوَ لاَ يَعْلَمُ، فَهُوَ فِي النَّارِ. وَرَجُلٌ قَضَى بِالْحَقِّ وَهُوَ لاَ يَعْلَمُ، فَهُوَ فِي النَّارِ. وَرَجُلٌ قَضَى بِالْحَقِّ وَهُوَ يَعْلَمُ، فَهُوَ فِي الْجَنَّةِ.

There are four categories of judges—three will be in Hellfire and only one in Paradise: (1) a judge that intentionally rules unjustly will be in Hellfire; (2) a judge that rules unjustly because he does not know will also be in Hellfire; (3) a judge that rules according to that which is true but he does not know will also be in Hellfire; and (4) a judge that rules according to that which is true and knows (that he is ruling according to the truth) will be in Paradise.[41]

Abū-Baṣīr has reported that he, once, said to Imam al-Ṣādiq (‘a), “It happens that I have to decide about an issue that I have found neither in the Book of Allah nor in the Sunnah. Should we use our view about such issues?”

The Imam (‘a) answered:

لاَ، أَمَا إِنَّكَ إِنْ أَصَبْتَ لَمْ تُؤْجَرْ، وَإِنْ أَخْطَأْتَ كَذَبْتَ عَلَى اللهِ.

No! If you do so and hit on the correct ruling, you will not be rewarded and if you do and fail to make an accurate ruling, you will have fabricated a forgery against Almighty Allah.[42]

Second: Referring to such false judges is a submission and surrender to the governments of tyrannical and unjust ruling authorities who appoint such unqualified persons as judges. As a result, reference to such judges is regarded as “summoning one another to the judgment of Satan” about which the Holy Qur'ān says:

41- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:11, H. 6.
42- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:24, H. 6.

ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ

Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of the Evil One, though they were commanded to deny him, and Satan desires to lead them astray into remote error. (4:60)

Abū-Baṣīr has quoted Imam al-Ṣādiq (‘a) regarding a man who had a dispute with one of his brethren-in-faith about a property. When the latter asked him to accept a third person of their faith as arbiter, the former refused and insisted on summoning his brother-in-faith to the official court of the unjust ruling authorities.

...كَانَ بِمَنْزِلَةِ الَّذِينَ قَالَ اللهُ عَزَّ وَجَلَّ: ﴿ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ﴾

This man is of the same rank of those about whom Almighty Allah has said, “Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of the Evil One, though they were commanded to deny him. (4:60)”[43]

`Umar ibn Ḥanẓalah has reported that he asked Imam al-Ṣādiq (‘a), “Two of our acquaintances disputed about a debt or an issue of inheritance. They sued one another before the ruling authority and their judges. Is this acceptable?”

43- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:3, H. 2.

The Imam (‘a) answered:

مَنْ تَحَاكَمَ إِلَيْهِمْ فِي حَقٍّ أَوْ بَاطِلٍ فَإِنَّمَا تَحَاكَمَ إِلَى طَاغُوت، وَمَا يَحْكُمُ لَهُ فَإِنَّمَا يَأْخُذُ سُحْتاً وَإِنْ كَانَ حَقُّهُ ثَابِتاً، لأَنَّهُ أَخَذَهُ بِحُكْمِ الطَّاغُوت، وَقَدْ أَمَرَ اللهُ أَنْ يُكْفَرَ بِهِ. قَالَ اللهُ تَعَالَى: ﴿ٱ ٻ ٻ ٻ ٻ پ پ پ پ ڀ ڀ ڀ ڀ ٺ ٺ ٿ ٿ ٿ ٿ ٹ ٹ ٹ ٹ﴾

Anyone who takes their litigation before such judges, be the judge right or wrong, has in reality taken his litigation to the Evil One (Ṭāghūt). Whatever he gains from that court is considered illegally acquired property, even if it is his right. This is because he has taken it through the judgment of the Evil One while Almighty Allah has commanded to deny him (the Evil One), saying, “Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of Satan, though they were commanded to deny him. (4:60)”[44]

B. On various occasions, the Holy Imams (‘a) laid great stress on this issue so as to achieve a practical goal and create a strong personal deterrent that replaces the executive power of official judges of the unjust ruling authorities. As a step in this way, the Holy Imams (‘a) advised the virtuous community to strongly condemn the corruption, deviation and aggression that the offices of the ruling authorities in general and the system of judicature in particular used against the rights of people.

C. In the designation of a judge, the Holy Imams (‘a) followed a method characterized by flexibility on the one hand and by proportional power of execution on the other.

44- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:4, H. 4.

They used to ask the disputant parties to choose for themselves an arbitrator and reach an agreement on selecting a judge, as is mentioned in the accepted tradition (i.e. *maqbūlah*)[45] of `Umar ibn Ḥanẓalah and the authenticated tradition (i.e. *muwaththaqah*) of Abū-Baṣīr.

Some scholars believe that such traditions do not denote a judge in the ordinary meaning, but give explanations of the qualities of the arbitrators of judgment and conciliation, because they specify as condition the consent of the two parties.[46] However, the last statement in the tradition involved apparently shows that it denotes the designation of judges.

D. The Holy Imams (‘a) gave general, simplified, and clear-cut qualifications that must be held by a judge whose words are taken as final judgment in the case that many judges disagree about a question (i.e. a chief-judge).

`Umar ibn Ḥanẓalah has reported that he asked Imam al-Ṣādiq (‘a), “Two of our acquaintances disputed about a debt or an issue of inheritance. They sued one another before the ruling authority and their judges. Is this acceptable?”

The Imam (‘a) answered:

مَنْ تَحَاكَمَ إِلَيْهِمْ فِي حَقٍّ أَوْ بَاطِلٍ فَإِنَّمَا تَحَاكَمَ إِلَى الطَّاغُوتِ، وَمَا يَحْكُمُ لَهُ فَإِنَّمَا

Anyone who takes their litigation before such judges, be the judge right or wrong, has in reality taken his litigation to the Evil One (Ṭāghūt). Whatever he gains from that court is considered illegally acquired

45- An accepted tradition (*maqbūlah*) is that which is admitted by scholars although its series of narrators does not meet the qualifications required.

46- Ayatollah Sayyid al-Khū'ī, *Minhāj al-Ṣāliḥīn*, 1:4.

يَأْخُذُ سُحْتاً وَإِنْ كَانَ حَقّاً ثَابِتاً، لأَنَّهُ أَخَذَهُ بِحُكْمِ الطَّاغُوت، وَقَدْ أَمَرَ اللهُ أَنْ يُكْفَرَ بِه. قَالَ اللهُ تَعَالَى: ﴿ٱ ٻ ٻ ٻ ٻ پ پ پ پ ڀ ڀ ڀ ڀ ٺ ٺ ٺ ٿ ٿ ٿ ٿ ٹ ٹ﴾

property, even if it is his right. This is because he has taken it by the judgment of the Evil One while Almighty Allah has commanded to deny him, saying, "Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of Satan, though they were commanded to deny him. (4:60)

"What should they do instead?" asked the reporter.

The Imam (ʻa) explained:

يَنْظُرَانِ مَنْ كَانَ مِنْكُمْ مِمَّنْ قَدْ رَوَى حَدِيثَنَا وَنَظَرَ فِي حَلاَلِنَا وَحَرَامِنَا وَعَرَفَ أَحْكَامَنَا، فَلْيَرْضُوا بِه حَكَماً، فَإِنِّي قَدْ جَعَلْتُهُ عَلَيْكُمْ حَاكِماً. فَإِذَا حَكَمَ بِحُكْمِنَا فَلَمْ يَقْبَلْ مِنْهُ، فَإِنَّمَا إِسْتَخَفَّ بِحُكْمِ اللهِ وَعَلَيْنَا رَدَّ، وَالرَّادُّ عَلَيْنَا الرَّادُّ عَلَى اللهِ، وَهُوَ عَلَى حَدِّ الشِّرْكِ بِاللهِ.

They should choose one from among you who has reported our sayings, learnt the questions that we have deemed legal and those we have deemed illegal, and gained knowledge of our judgments; hence, they should accept him as arbitrator, for I proclaim such individuals to be your judges. If the arbitrator then decides according to our judgments, any rejecting party would be belittling the judgment of Allah and rejecting us. Whoever rejects us has in fact rejected Almighty Allah—an act, which is as grave as polytheism.[47]

47- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:99 *Ṣifāt al-Qāḍī* (Qualities of judges), S.11, H.1.

THIRD RESPONSIBILITY: AUTHORITY

Without doubt, authority (*wilāyah*) and Imamate is the most important divinely designated position in the Islamic system as is openly stated by the Holy Qur'ān and the traditions that are authentically reported from the Ahl al-Bayt (‘a), some of which have been previously cited in this book under different titles.

It is also possible to insert the first responsibility (issuance of verdicts or propagation and elucidation of religious issues) and the second responsibility (judgment) within this very important divinely designated position.

The greatness and holiness of this position and the numerousness of tyrants, oppressors and leaders of injustice that have claimed this position might be two reasons that caused the Holy Imams of the Ahl al-Bayt (‘a) to condemn the others who claimed this holy position on the one hand and confirm that the position was designated to them alone on the other.

This may be a convincing explanation for the scarcity of traditions about a decent and well-versed *mujtahid* having the right of general authority after the Ahl al-Bayt (‘a). The Holy Imams (‘a) confirmed that the general authority was originally their exclusive right in which nobody else shared in order to block any possible psychological or mental gap that might have aroused the idea that others who claim having this authority might have the like of this right or that their right of authority might be parallel to the divinely designated right of authority of the Holy Imams.

It is also noteworthy that all the traditions about the qualities of judges restrict the right of judgeship to the Holy Imams (‘a) except for some reported texts indicating them to be restricted to the arbitrators of conciliation and

judgments of mutual consent.

Based on such interpretations, a group of jurisprudents are of the opinion that there is no definite text (authentically reported from the Holy Imams (‘a)) involving the designation of the *mujtahid* for this divine position. Such jurisprudents, however, admit that it is not feasible to leave this divine position unoccupied and lacking a responsible person among the Muslim community, who possesses the essential qualifications (*al-qadr al-mutayaqqan*) to undertake the responsibility of this position must be a well-qualified *mujtahid*. These jurisprudents also agree that the well-qualified *mujtahid* is the most suitable person to occupy this divine position from another type of evidence which is called *dalīl al-ḥisbah*, meaning evidence that is derived from necessity.[48]

In any case, some texts that are reported from the Holy Imams (‘a) refer to or can be understood, suggestively or openly, as referring to the general authority of the well-qualified jurisprudent. Apart from exhaustive discussions on each of these texts, we can, in the main, extract this conceptual trend in the Ahl al-Bayt’s building of the system

48- In the search for general authority, jurisprudents have dealt with this topic. In sum, some of them have concluded that the general authority of the jurisprudent (*wilāyat al-faqīh*) is proven by clear texts reported from the Ahl al-Bayt (‘a), while others have concluded that this position is proven by the reason-based necessity for occupation of this important position by the most qualified person, as well as by other proofs. Thoughtfully but simply, I have discussed this topic in my book entitled *al-ḥukm al-islāmī bayna al-naẓariyyah wa’l-taṭbīq* (Islamic Government: Theory and Application). Here, I prefer to discuss this topic from the angle of the universal and conceptual basis rather than other angles.

of the virtuous community—entailing that the well-qualified and well-versed jurisprudent must undertake the affairs of the general authority (*wilāyah*).

More precisely, the position of the general authority is a fact firmly established in the milieus of the Ahl al-Bayt's followers as it has been practiced by the *mujtahids* and supported by the scholars, irrespective of the evidence proving its transfer to the well-qualified jurisprudents.

However, the most obvious divine text that can be used as evidence proving this general authority for the well-qualified jurisprudents is the aforesaid verse (No. 44) of Sūrah al-Mā'idah (No. 6). As for *ḥadīth*, the best tradition that proves this issue is a document of Imam al-Mahdī (may Allah hasten his advent) which he himself dictated:

وَأَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى رُوَاةِ حَدِيثِنَا، فَإِنَّهُمْ حُجَّتِي عَلَيْكُمْ وَأَنَا حُجَّةُ اللهِ.

As for the events that shall take place in the future, you must refer them to the reporters of our traditions, for they are my proofs for you and I am the Proof of Almighty Allah.[49]

This tradition, pointing out 'the events that shall take place in the future', signifies the emerging issues that humanity is bound to encounter in the daily activities of life that will require a religious law to resolve them. In addition, the statement that the reporters of the traditions are the proofs of the Imam ('a) for people has been concluded with the statement that the Imam ('a) is the Proof of Almighty Allah for people. Of course, this is comprehensive and general. This significance can also be gauged from the traditions describing the qualities of judges. As has been previously discussed, judicial authority is considered to be one of the

49- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:101, H. 9.

most important and crucial positions of the general authority.

The discussion of this topic consummates the Holy Imams' ('a) conception about the system of the virtuous community thus: the well-qualified jurisprudent (*mujtahid*) must conclusively be the *religious referential authority* of the individuals of the virtuous community, and such authority undertakes the tasks of the Imam ('a).

Among the many well-versed jurisprudents, the *religious referential authority* can be appointed either through direct election by the masses made after investigating the required personal qualities–knowledgeability, decency, experience, competence, and others to which experienced people must testify–after which it becomes obligatory upon them to act upon the verdicts of that *mujtahid;* or, through indirect election by the masses who elect experienced individuals who in turn elect the general referential authority who then holds the authority of the Holy Imam. Such a process of election and voting cannot take place unless the masses possess the determination and freedom to vote in order to freely express their wills. As a practical example, well-versed scholars of the Islamic Republic of Iran elected the general referential authority and the Constitution of the country upheld their election.[50]

50- Further discussions of this issue have been cited in my book of *al-ḥukm al-islāmī bayna al-naẓariyyah wa'l-taṭbīq* (Islamic Government: Theory and Application); Constitution of the Islamic Republic of Iran, Act 5.

CHAPTER TWO:
IDENTITY AND ITS ASPECTS

1. Identity and Its Role

2. Aspects of Identity

3. Specifications of Identity

IDENTITY AND ITS ROLE

The identity of the virtuous community comprises the characteristics and features that distinguish the virtuous community from others, including title, origin, personal qualities, category, and rank.

The Holy Imams of the Ahl al-Bayt (‘a) took tremendous interest in the matter of identifying the character of the virtuous community and delineating its features because such identification brings about momentous consequences and results that reflect on the common behavior of the individuals of the virtuous community, contribute to shedding light on their goals and progression, and coordinate and organize the contents and purport of their rituals.

Firstly, we can clearly conclude that distinguishing the identity and character of the virtuous community contributes greatly towards building the personality of the individuals of the virtuous community on the basis of each individual’s identifying strengths because it is natural for man to express his identity and endeavor to highlight it.

Secondly, recognition of identity reveals the nature of one’s affiliations, intellectual, social and political.

Thirdly, distinguishing identity establishes the foundations of the virtuous community and stresses close connections, mutual understanding and cooperation between the members of this community.

Fourthly, when the essence and constituents of identity are superlative and powerful, it generates power and attracts and influences others. Hence, identity acts as the title and brilliant countenance of the virtuous community which encourages others to join it.

ASPECTS OF IDENTITY

The Holy Imams (‘a) outlined the identity of the virtuous community with a number of major aspects representing the message of Islam. Such aspects can be understood from the traditions in which the Imams talk to their followers about their own identities and the features of these demonstrated in the personalities of their followers. The Holy Imams (‘a) drew the attention of their followers to the following aspects:

(1) Islam, the substance and goals of its message

The essential feature identifying the virtuous community was propagating the concepts and terms of the Holy Qur'ān and presenting its spiritual and moral content together with the goals of its message. This stems from the fact that the Ahl al-Bayt (‘a) wanted the virtuous community to live within the Muslim community as part of it, undertaking responsibility, having an effect on it, and leaving no stone unturned to achieve the objectives of the system of the virtuous community. Moreover, the Ahl al-Bayt (‘a) wanted the individuals of the virtuous community to act as good and righteous examples for the Muslim nation.

(2) Historical Roots and Past Divine Messages

The Ahl al-Bayt (‘a) confirmed the fact that the existence of the virtuous community was not accidental in the history of Islam being created by exceptional political circumstances which led to depriving the Ahl al-Bayt (‘a) of the leadership of the Islamic government; rather, the virtuous community is a group that from its roots is an extension and goal of past divine messages, exactly like Islam which, as a religion, aspired to confirm its historical roots by verifying all past divine messages and connecting

with the call of Prophet Abraham (‘a).

(3) Loyalty to the Ahl al-Bayt (‘a)

The Ahl al-Bayt (‘a) built up in their followers profound loyalty, which included love, support, commitment, covenant, and affiliation to them politically, intellectually and in conduct, which was a distinctive feature differentiating them from other sects and groups.

They also instructed their followers to undertake the responsibilities of this affiliation and to patiently bear difficulties. Such superlative loyalty is necessary because the Ahl al-Bayt (‘a) represent the natural extension of the sealing of prophethood (through the Prophet Muḥammad (ṣ)), the survival of the divinely commissioned leadership (of the Holy Imams (‘a)), and the vicegerency of Almighty Allah on earth. They also represent the original line of Islam, which corresponds with the actual understanding of Islam and its sciences, as well as the actual revelation and interpretation of the Holy Qur'ān.

(4) Human Nature, Social Dignity, Respect and Honor

The Ahl al-Bayt (‘a) taught their followers that harmony with human nature, nobility in conduct and fear of God are the criterion of dignity, success and superiority in worldly life and in the sight of Almighty Allah, Who grants elevated ranks to whom He wishes. This aspect of identity is of prime importance because it imbues the personality with the capability of adjusting and coexisting with all humans in order to resist sieges and isolation imposed by political, social, economic and mentally demanding circumstances.

SPECIFICATIONS OF IDENTITY

The previously mentioned aspects are obvious from a review of the specifications of identity as presented by the Ahl al-Bayt (‘a) to their followers:

1. Name

The Ahl al-Bayt (‘a) gave the name *Shī`ah* (partisans), *mu'min* (faithful believer), and *muwālī* (loyalist) to the individuals of the virtuous community. The following traditions bespeak these names and titles:

Abū-Baṣīr has reported that Imam al-Bāqir (‘a) said to those accompanying him:

لِيُهْنِئْكُمُ الإِسْمُ.

Fitting for you is the name!

“Which name is that? May Allah accept me as ransom for you!” Abū-Baṣīr asked. The Imam (‘a) answered:

الشِّيعَةُ.

Shī`ah.

“The people are using this name to dishonor us,” one of the companions complained.

The Imam (‘a) replied:

﴿ڤ ڤ ڃ ڃ﴾ ﴿ڤ ڤ ڤ ڃ ڃ ڃ ڃ ڃ﴾ فَلْيُهْنِئْكُمُ الإِسْمُ.

(Almighty Allah says in the Holy Qur'ān,) “Most surely, Abraham was one of his (Noah’s) followers (Shī`ah).” (37:83) “He who was of his party (Shī`ah) cried out to him for help against him who was of his enemies.” (28:15) So, fitting for you is the name.[51]

51- *Tafsīr al-Qummī* 2:223; al-Majlisī, *Biḥār al-Anwār* 68:12, H. ⇨

In this tradition, the Imam (‘a) connects the name of *Shī`ah* with its historical root, that is Prophet Abraham (‘a) who was one of the *Shī`ah* of Prophet Noah (‘a). He also infers the name from the Holy Qur'ān.

Confirming this fact, Abū-Baṣīr reported that he heard Imam al-Ṣādiq (‘a) saying:

نَحْنُ أَهْلُ بَيْتِ الرَّحْمَةِ، وَبَيْتِ النِّعْمَةِ، وَبَيْتِ الْبَرَكَةِ. وَنَحْنُ فِي الأَرْضِ بُنْيَانٌ. وَشِيعَتُنَا عُرَى الإِسْلاَمِ، وَمَا كَانَتْ دَعْوَةُ إِبْرَاهِيمَ إِلاَّ لَنَا وَشِيعَتِنَا. وَلَقَدِ إِسْتَثْنَى اللهُ إِلَى يَوْمِ الْقِيَامَةِ إِلَى إِبْلِيسَ فَقَالَ: ﴿گ گ گ گ ں ں﴾

We are the Household of mercy, the House of grace, and the House of blessing. In the earth, we are the structure and our Shī`ah are the handles of Islam. The prayer of (Prophet) Abraham (‘a) was for none save us and our Shī`ah. Up to the Day of Resurrection, Almighty Allah has excluded us from the sway of Iblīs, saying, “Surely, as regards My servants, you have no authority over them. (15:42)”[52]

In a previous chapter, we have cited how the Ahl al-Bayt (‘a) treated the name, *rāfiḍī,* which their enemies used for their followers. They (‘a) showed the historical root of this name, which was the protestation of righteous followers of Prophet Moses (‘a) against the children of Israel when they worshiped the calf and deserted Prophet Aaron (‘a).

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31 as quoted from the previous reference book, yet with little difference.

52- *Tafsīr al-`Ayyāshī* 2:243; *Biḥār al-Anwār* 68:35-36, H. 75 (as quoted from the previous reference book).

2. Origin

As far as origin and "soil of creation" are concerned, the Shī`ah belong to select lines of descent, the most honorable lineages and the purest essences because they belong to the same "soil of creation" to which the Ahl al-Bayt (‘a) belong.

Abū-Dharr al-Ghifārī is reported as saying: I saw the Holy Prophet (ṣ) striking the shoulder of `Alī ibn Abī-Ṭālib with his hand and saying:

يَا عَلِيُّ؛ مَنْ أَحَبَّنَا فَهُوَ الْعَرَبِيُّ، وَمَنْ أَبْغَضَنَا فَهُوَ الْعِلْجُ. شِيعَتُنَا أَهْلُ الْبُيُوتَاتِ وَالْمَعَادِنِ وَالشَّرَفِ وَمَنْ كَانَ مَوْلِدُهُ صَحِيحاً. وَمَا عَلَى مِلَّةِ إِبْرَاهِيمَ إِلاَّ نَحْنُ وَشِيعَتُنَا. وَسَائِرُ النَّاسِ مِنْهَا بَرَاءٌ. وَإِنَّ اللهَ وَمَلاَئِكَتَهُ يَهْدِمُونَ سَيِّئَاتِ شِيعَتِنَا كَمَا يَهْدِمُ الْقَوْمُ الْبُنْيَانَ.

O `Alī, whoever loves us is a true Arab, and whoever hates us is an unbeliever. Our partisans (Shī`ah) are the people of honorable, unique, and highbred households. They are also those who are legitimately born. None is following the faith of (Prophet) Abraham (‘a) except us and our Shī`ah, while all the others are outside that faith. Verily, Almighty Allah and His angels are demolishing the sins of our Shī`ah in the same way that people demolish a building.[53]

On the authority of Imam `Alī (‘a), Al-Ḥārith has reported

53- Shaykh al-Mufīd, *al-Amālī*, pp. 169.
However, in this reference book, the last sentence of the tradition is recorded in this form: "…in the same way as an axe demolishes a building."
The tradition is also recorded in Shaykh al-Ṭūsī's *al-Amālī*, pp. 190-191, H. 322. Al-Majlisī, in *Biḥār al-Anwār* 68:23, H. 41, has quoted this tradition from the two earlier reference books.

the Holy Prophet (ṣ) as saying:

مَثَلِي مَثَلُ شَجَرَةٍ؛ أَنَا أَصْلُهَا، وَعَلِيٌّ فَرْعُهَا، وَالْحَسَنُ وَالْحُسَيْنُ ثَمَرَتُهَا، وَالشِّيعَةُ أَوْرَاقُهَا. فَأَبَى أَنْ يَخْرُجَ مِنَ الطَّيِّبِ إِلاَّ الطَّيِّبُ.

The like of me is a tree; I am its origin, `Alī its branch, Ḥasan and Ḥusayn its fruit, and the Shī`ah its leaves. So, nothing comes out of the good except the good.[54]

Ibn `Abbās has reported that the Holy Prophet (ṣ) said:

يَا عَلِيُّ؛ شِيعَتُكَ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ. فَمَنْ أَهَانَ وَاحِداً مِنْهُمْ فَقَدْ أَهَانَكَ، وَمَنْ أَهَانَكَ فَقَدْ أَهَانَنِي، وَمَنْ أَهَانَنِي أَدْخَلَهُ اللهُ نَارَ جَهَنَّمَ خَالِداً فِيهَا، وَبِئْسَ الْمَصِيرُ. يَا عَلِيُّ؛ أَنْتَ مِنِّي وَأَنَا مِنْكَ؛ رُوحُكَ مِنْ رُوحِي؛ وَطِينَتُكَ مِنْ طِينَتِي؛ وَشِيعَتُكَ خُلِقُوا مِنْ فَضْلِ طِينَتِنَا. فَمَنْ أَحَبَّهُمْ فَقَدْ أَحَبَّنَا، وَمَنْ أَبْغَضَهُمْ فَقَدْ أَبْغَضَنَا، وَمَنْ عَادَاهُمْ فَقَدْ عَادَانَا، وَمَنْ وَدَّهُمْ فَقَدْ وَدَّنَا.

O `Alī, your Shī`ah are the winners indeed on the Day of Resurrection. So, whoever insults any one of them has in fact insulted you, and whoever insults you has in fact insulted me, and whoever insults me will be sent by Allah to Hellfire to dwell there forever and miserable shall be that fate. O `Alī, you are part of me and I am part of you. Your soul is part of my soul and your clay (of creation) is part of my clay. Your Shī`ah were created from the remainder of our clay. So, whoever loves them has in fact loved us, whoever hates them has in fact hated us, whoever antagonizes them has in fact antagonized us, and whoever is devoted to them has in fact been devoted to us...[55]

54- Shaykh al-Ṭūsī, *al-Amālī*, pp. 353, H. 731; al-Majlisī, *Biḥār al-Anwār* 68:24, H. 45, as quoted from the previous reference book.

55- Shaykh al-Ṣadūq, *al-Amālī*, pp. 66, H. 32; Muḥammad ibn `Alī ⇨

At the same time, these origins carry human, social, and Islamic aspects, because the most important point in the supremacy and purity of lineage is legitimacy of birth, purity of faith and excellence of result.

3. Qualities

As far as qualities of the individuals of the virtuous community are concerned, the Ahl al-Bayt (‘a) described their followers with descriptions derived from the Holy Qur'ān, such as *ṣāliḥūn* (righteous people), *ulū’l-albāb* (men of excellent reason), *awilyā' allāh* (friends of Allah), *muṣallūn* (performers of prayers), *aṣḥāb al-yamīn* (companions of the right hand), *khayr al-bariyyah* (the best of creatures), and others.

Abū-Baṣīr is reported to have quoted Imam al-Ṣādiq (‘a) as saying:

وَقَدْ ذَكَرَكُمُ اللهُ تَعَالَى بِقَوْلِه: ﴿ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ﴾ فَرَسُولُ اللهِ فِي هَذَا الْمَوْضِعِ «النَّبِيُّونَ.» وَنَحْنُ «الصِّدِّيقُونَ وَالشُّهَدَاءُ.» وَأَنْتُمُ «الصَّالِحُونَ.» وَأَنْتُمْ وَاللهِ شِيعَتُنَا.

Almighty Allah has mentioned you, saying, “Whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets, the truthful, the martyrs, and the good. And goodly company they are! (4:69)” In this case, Allah’s Messenger represents ‘the prophets’, and we represent ‘the truthful and the martyrs’ and you represent ‘the good’. You are, by Allah, our Shī`ah.

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al-Ṭabarī: *Bishārat al-Muṣṭafā*, pp. 42, H. 31, al-Majlisī, *Biḥār al-Anwār* 68:7, H. 1, as quoted from the previous reference books.

The Imam ('a) has also said:

لَقَدْ ذَكَرَكُمُ اللهُ فِي كِتَابِهِ حَيْثُ قَالَ: ﴿□ □ □ □ □ □ □ □ ی ی ی ی﴾ فَنَحْنُ الَّذِينَ نَعْلَمُ، وَأَعْدَاؤُنَا الَّذِينَ لاَ يَعْلَمُونَ. وَشِيعَتُنَا أُولُو الأَلْبَابِ.

Almighty Allah has also mentioned you in His Book, saying, "Are those who know and those who do not know alike? Only the men of understanding are mindful. (39:9)" We represent 'those who know' and our enemies represent 'those who do not know' and our Shī`ah represent 'the men of understanding.'[1]

Some jurisprudents have reported the following from Imam `Alī Amīr al-Mu'minīn ('a):

﴿ ٱ پ پ پ پ پ پ پ پ ﴾ أَتَدْرُونَ مَنْ أَوْلِيَاءُ اللهِ؟ هُمْ نَحْنُ وَأَتْبَاعُنَا فَمَنْ تَبِعَنَا مِنْ بَعْدِهِمْ. طُوبَى لَنَا وَطُوبَى لَهُمْ أَفْضَلُ مِنْ طُوبَى لَنَا.

(Almighty Allah says,) "Now surely, the friends of Allah--they shall have no fear nor shall they grieve. (10:62)" Do you know who the friends of Allah are? They are we, our followers, and those who shall follow us afterwards. A good final state will be ours and a better final state will be theirs.

He was asked, "O Amīr al-Mu'minīn, what is the meaning of 'a better final state will be theirs'. We and they are of the same state, are we not?"

The Imam ('a) answered:

لاَ، لأَنَّهُمْ حُمِّلُوا مَا لَمْ تُحْمَلُوا عَلَيْهِ، وَأَطَاقُوا مَا لَمْ تُطِيقُوا.

No, you are not, because they shall stand what you have not stood and they shall endure what you have not endured.[2]

1- `Allāmah Al-Majlisī, *Biḥār al-Anwār* 27:123-125, H. 111 as quoted from al-Kaf`amī, *Faraj al-Kurab*.

2- *Tafsīr al-`Ayyāshī* 2:124, H. 30; `Allāmah al-Majlisī, *Biḥār al-* ⇨

Muḥammad ibn al-Fuḍayl has reported Imam al-Riḍā (‘a) commenting on the following holy verse:

ژ ژ ڑ ڑ ک ک ک گ گ

...Except those who pray--those who are constant at their prayer. (70:22-23)

The Imam (‘a) said:

أُولَئِكَ وَاللهِ أَصْحَابُ الْخَمْسِينَ مِنْ شِيعَتِنَا. ﴿ڈ ڈ ژ ژ ڑ﴾ أُولَئِكَ أَصْحَابُ الْخَمْسِ صَلَوَاتٍ مِنْ شِيعَتِنَا. ﴿ک گ﴾ هُمْ وَاللهِ مِنْ شِيعَتِنَا.

‘Those who pray’ stands for some of our Shī`ah who offer fifty prayers (a day), and ‘those who are constant at their prayer’ stands for some of our Shī`ah who perform the five prayers (a day). ‘The companions of the right hand’ are, by Allah, some of our Shī`ah.[58]

`Anbasah al-`Ābid has reported the following:

Commenting on the following holy verse,

□ □ □ □ □ □ □ □ □ □

Every soul is held in pledge for what it earns except the people of the right hand. (74:38-39),

Imam al-Bāqir (‘a) said:

هُمْ شِيعَتُنَا أَهْلَ الْبَيْتِ.

These are the Shī`ah of the Ahl al-Bayt.[59]

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al-Anwār 68:34, H. 72 as quoted from the previous reference book.

58- Sharaf al-Dīn al-Astrābādī, *Ta'wīl al-Āyāt al-Ẓāhirah* 2:724, H. 4; `Allāmah al-Majlisī, *Biḥār al-Anwār* 87:46, H. 40 as quoted from the previous reference book.

59- Al-Barqī, *al-Maḥāsin* 1:275, H. 536; `Allāmah al-Majlisī, ⇨

Ya`qūb ibn Maytham has reported that he found the following tradition in the book of his father. Imam `Alī (‘a) is reported to have said that he heard the Holy Prophet (ṣ) saying:

Almighty Allah has said:

ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ

“As for those who believe and do good, surely they are the best of creatures. (98:7)”

The Holy Prophet (ṣ) then turned his face towards (Imam) `Alī (‘a) and said:

نَعَمْ. أَنْتَ يَا عَلِيُّ وَشِيعَتُكَ. وَمِيعَادُكَ وَمِيعَادُهُمُ الْحَوْضُ غُرّاً مُحَجَّلِينَ مُكَحَّلِينَ مُتَوَّجِينَ.

Yes, it is. O `Alī, it is you and your Shī`ah (who are the best of creatures). Our promised meeting place with them shall be at the Divine Pond. They shall be bright brow marked, dark-eyed with kohl, and crowned.[60]

Jābir has reported Imam al-Bāqir (‘a) as follows:

Commenting on this holy verse,

ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ

“As for those who believe and do good, surely they are the best of creatures. (98:7)”

The Imam said:

Biḥār al-Anwār 68:29, H. 58 as quoted from the previous reference book.

60- `Allāmah al-Majlisī, *Biḥār al-Anwār* 65:53-54, H. 96 as quoted from Abū’l-Fatḥ al-Karājakī, *Kanz al-Fawā'id*. See also *Tafsīr Ibn Jarīr al-Ṭabarī* 30:171; al-Suyūṭī, *al-Durr al-Manthūr* 8:589; Ibn Ḥajar al-`Asqalānī, *al-Ṣawā`iq al-Muḥriqah*, pp. 161.

هُمْ شِيعَتُنَا أَهْلَ الْبَيْتِ.

These are the Shī`ah of the Ahl al-Bayt.[61]

Undoubtedly, such descriptions apply to individuals of the virtuous community granting an identity when they construct inside themselves the supreme significance that is inspired by these descriptions.

Numerous are the traditions that prescribe the behavior of the Shī`ah and their commitment to their beliefs. Some of these traditions have also been previously cited in the discussion of "Goals and Particularities". One of the comprehensive traditions in this respect is the following, reported by Abū-Baṣīr from Imam al-Ṣādiq (‘a):

شِيعَتُنَا أَهْلُ الْوَرَعِ وَأَهْلُ الْوَفَاءِ وَالأَمَانَةِ وَأَهْلُ الزُّهْدِ وَالْعِبَادَةِ، أَصْحَابُ إِحْدَى وَخَمْسِينَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَةِ، الْقَائِمُونَ بِاللَّيْلِ وَالصَّائِمُونَ بِالنَّهَارِ، يُزَكُّونَ أَمْوَالَهُمْ، وَيَحجُّونَ الْبَيْتَ وَيَجْتَنِبُونَ كُلَّ مُحَرَّمٍ.

Our Shī`ah are the people of piety, faithfulness, and honesty. They are the people of asceticism and worship. They perform fifty-one units of prayer in a single day and night. They pass their nights with devotional acts and their days with fasting. They purify their wealth, go on pilgrimage to the House of God, and refrain from committing any forbidden act.[62]

61- Al-Barqī, *al-Maḥāsin* 1:275, H. 537; al-Majlisī, *Biḥār al-Anwār* 68:30, H. 59 as quoted from the previous reference book.
62- Shaykh al-Ṣadūq, *Ṣifāt al-Shī`ah*, pp. 2; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:167, H. 33 as quoted from the previous reference book.

4. Affiliation

As far as the affiliation of the individuals of the virtuous community is concerned, the Ahl al-Bayt (‘a) emphasize that these individuals are devoted to Almighty Allah, Islam, the Holy Prophet (ṣ), and the Ahl al-Bayt (‘a), because they are actually part of the Ahl al-Bayt (‘a) in affiliation and heredity, and the Ahl al-Bayt (‘a) are the nearest to Almighty Allah, the Holy Prophet (ṣ), and Islam on the basis of the following rule that is stated by the Holy Qur'ān:

Most surely, the nearest of people to Abraham are those who followed him and this Prophet and those who believe. (3:68)	و ۋ ۇ ۈ ۉ ې ې ى

In addition, it has been uninterruptedly reported that the Holy Prophet (ṣ) said about Salmān of Persia:

Salmān belongs to us—the Ahl al-Bayt.	سَلْمَانُ مِنَّا أَهْلَ الْبَيْتِ.

That the followers and the Shī`ah are adjuncts of the Ahl al-Bayt (‘a) has also been borne out in numerous traditions that are reported from them, such as the following:

`Umar ibn Yazīd has been reported as saying that Imam al-Ṣādiq (‘a) said to him:

O Son of Yazīd; by Allah I swear it; you are verily part of us—the Ahl al-Bayt.	يَا بْنَ يَزِيدَ! أَنْتَ، واللهِ، مِنَّا أَهْلَ الْبَيْتِ.

I (the reporter) asked, “May Allah accept me as ransom for you! Do you mean that I am part of Muḥammad’s family?”

The Imam answered:

Yes! I swear it by Allah. You are part of Muḥammad's Household themselves, `Umar. Have you not read Allah's Book saying, "Most surely, the nearest of people to Abraham are those who followed him and this Prophet and those who believe; and Allah is the guardian of the believers. (3:68)" Have you not read Allah's Book saying, "He who follows My ways is of me, and He that disobeys me, You are indeed Oft- forgiving, Most Merciful. (14:36)"[63]

إِي، وَاللهِ، مِنْ أَنْفُسِهِمْ، يَا عُمَرُ! أَمَا تَقْرَأُ كِتَابَ اللهِ عَزَّ وَجَلَّ: ﴿و ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ﴾ أَوَ مَا تَقْرَأُ قَوْلَ اللهِ عَزَّ اسْمُهُ: ﴿ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ﴾

Sadīr has reported Imam al-Ṣādiq (ʻa) as saying:

You all are Muḥammad's household. You all are Muḥammad's household.[64]

أَنْتُمْ آلُ مُحَمَّدٍ. أَنْتُمْ آلُ مُحَمَّدٍ.

This is similar to the aforementioned saying of the Holy Prophet (ṣ):

Salmān belongs to us—the Ahl al-Bayt.

سَلْمَانُ مِنَّا أَهْلَ الْبَيْتِ.

Al-`Ayyāshī has recorded in his book of *Tafsīr* (i.e.

63- Shaykh al-Ṭūsī, *al-Amālī* pp. 45, H. 53; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:20, H. 32 (as quoted from the previous reference book).

64- Al-Barqī, *al-Maḥāsin* 1:238, H. 435; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:28, H. 53 (as quoted from the previous reference book).

exegesis of the Holy Qur'ān) that Imam al-Ṣādiq (‘a) said:

مَنْ تَوَلَّى آلَ مُحَمَّدٍ وَقَدَّمَهُمْ عَلَى جَمِيعِ النَّاسِ بِمَا قَدَّمَهُمْ مِنْ قَرَابَةِ رَسُولِ اللهِ فَهُوَ مِنْ آلِ مُحَمَّدٍ لِمَنْزِلَتِهِ عِنْدَ آلِ مُحَمَّدٍ، لاَ أَنَّهُ مِنَ الْقَوْمِ بِأَعْيُنِهِمْ، وَإِنَّما هُوَ مِنْهُمْ بِتَوَلِّيهِ إِلَيْهِمْ وَاتِّبَاعِهِ إِيَّاهُمْ. وَكَذَلِكَ حُكْمُ اللهِ فِي كِتَابِهِ: ﴿ٹ ٹ ٹ ٹ ٹ﴾ وَقَوْلُ إِبْرَاهِيمَ: ﴿ڃ ڃ ڃ ڃ چ چ چ چ ڇ ڇ ڇ ڇ﴾

Whoever maintains allegiance to Muḥammad’s Household and prefers them to all other people because of their relation to Allah’s Messenger, is considered one of Muḥammad’s Household in the light of his status with them, but not one of the actual members of Muḥammad’s Household; rather, he is one of them on the basis of maintaining allegiance to them and following them. This is the very judgment of Almighty Allah that He has declared in His Book, saying, “He amongst you that turns to them for friendship is of them.” (5:51) Similarly, Prophet Abraham (‘a) has stated (as quoted in the Holy Qur'ān), “He who follows My ways is of me, and He that disobeys me, You are indeed Oft- forgiving, Most Merciful.” (14:36)[65]

5. Rank

Regarding the rank, merit, reward, status with Almighty Allah, and intellectual category that the followers of the Ahl al-Bayt (‘a) deserve, the Ahl al-Bayt (‘a) substantiate that the Shī`ah deserve the utmost in all these areas.

Imam `Alī ibn Abī-Ṭālib (‘a) is reported to have said:

65- *Tafsīr al-`Ayyāshī* 2:231, H. 34; `Allāmah al-Majlisī, *Biḥār al-Anwār* 58:34, H. 73 (as quoted from the previous reference book).

يَخْرُجُ أَهْلُ وِلاَيَتِنَا يَوْمَ الْقِيَامَةِ مِنْ قُبُورِهِمْ مُشْرِقَةً وُجُوهُهُمْ، مَسْتُورَةً عَوْرَاتُهُمْ، آمِنَةً رَوْعَاتُهُمْ، قَدْ فُرِّجَتْ عَنْهُمُ الشَّدَائِدُ، وَسُهِّلَتْ لَهُمُ الْمَوَارِدُ، يَخَافُ النَّاسُ وَلاَ يَخَافُونَ، وَيَحْزَنُ النَّاسُ وَلاَ يَحْزَنُونَ، وَقَدْ أُعْطُوا الأَمْنَ وَالإِيمَانَ، وَانْقَطَعَتْ عَنْهُمُ الأَحْزَانُ، حَتَّى يُحْمَلُوا عَلَى نُوقٍ بِيضٍ لَهَا أَجْنِحَةٌ، عَلَيْهِمْ نَعَالٌ مِنْ ذَهَبٍ شِرْكُهَا النُّورُ، حَتَّى يَقْعُدُونَ فِي ظِلِّ عَرْشِ الرَّحْمَانِ عَلَى مَنَابِرَ مِنْ نُورٍ، بَيْنَ أَيْدِيهِمْ مَائِدَةٌ يَأْكُلُونَ مِنْهَا حَتَّى يَفْرُغَ النَّاسُ مِنَ الْحِسَابِ.

On the Day of Resurrection, the loyalists to us come out of their graves with bright faces and covered private parts, secured against horror. Their sufferings will have been relieved and their paths will be made easy-to-pass. All people will be terrified, but our loyalists will not; and all people will be aggrieved, but our loyalists will not, because they will have already been granted security and faith; therefore, their sorrows will have stopped. Their feet in golden sandals wearing ropes of light, they will be taken on white winged camels to the Throne of the All-beneficent Lord where they will sit under the shadow of the Throne on stages of light. Before them, there will be a dining-table from which they will eat until the judgments of others come to an end.[66]

Salmān al-Fārisī—may Allah have mercy upon him—narrated the following:

66- Al-Ḥimyarī al-Qummī, *Qurb al-Isnād*, pp. 101-102, H. 341; al-Majlisī, *Biḥār al-Anwār* 58:15, H. 17 (as quoted from the previous reference book).

كُنْتُ ذَاتَ يَوْمٍ جَالِساً عِنْدَ رَسُولِ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، إِذْ أَقْبَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ، عَلَيْهِ السَّلاَمُ، فَقَالَ لَهُ: «أَلاَ أُبَشِّرُكَ؟» قَالَ: «بَلَى، يَا رَسُولَ اللهِ.» قَالَ: «هَذَا حَبِيبِي جَبْرَئِيلُ يُخْبِرُنِي عَنِ اللهِ، جَلَّ جَلاَلُهُ، أَنَّهُ قَدْ أَعْطَى مُحِبَّكَ وَشِيعَتَكَ سَبْعَ خِصَالٍ: الرِّفْقَ عِنْدَ الْمَوْتِ، وَالأُنْسَ عِنْدَ الْوَحْشَةِ، وَالنُّورَ عِنْدَ الظُّلْمَةِ وَالأَمْنَ عِنْدَ الْفَزَعِ، وَالْقِسْطَ عِنْدَ الْمِيزَانِ، وَالْجَوَازَ عَلَى الصِّرَاطِ، وَدُخُولَ الْجَنَّةِ قَبْلَ سَائِرِ النَّاسِ مِنَ الأُمَمِ بِثَمَانِينَ عَاماً.»

I was sitting with the Holy Prophet (ṣ) when `Alī ibn Abī-Ṭālib (ʻa) joined us. The Holy Prophet (ṣ) said to him, "O `Alī, may I convey to you good news?" "Yes, Allah's Messenger! You may," answered `Alī. The Holy Prophet (ṣ) said, "My dear Archangel Gabriel has just informed me that Almighty Allah bestowed seven blessings on those who love and follow you. These are (1) gentleness at the moment of death, (2) leisure while alone in the grave, (3) light in the darkness of the grave, (4) security from the horror of the Day of Resurrection, (5) impartiality at the Scale, (6) permission to pass the Discriminating Bridge, and (7) entrance to Paradise eighty years before the other nations."[67]

Zayd ibn `Alī has reported on the authority of his fathers that Imam `Alī (ʻa) said:

شَكَوْتُ إِلَى رَسُولِ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، حَسَدَ مَنْ يَحْسِدُنِي، فَقَالَ: «يَا عَلِيُّ، أَمَا تَرْضَى أَنْ

One day, I complained to the Messenger of Allah (ṣ) about the envy I had to encounter from others. He answered me saying, "O `Alī, will it not satisfy you

67- Shaykh al-Ṣadūq, *al-Amālī*, pp. 416, H. 548; `Allāmah al-Majlisī, *Biḥār al-Anwār* 86:9, H. 4 as quoted from the previous reference book.

تَكُونَ أَوَّلَ أَرْبَعَة يَـدْخُلُونَ الْجَنَّـةَ؟ أَنَا وَأَنْتَ وَذَرَارِينَا خَلْـفَ ظُهُورِنَـا، وَشِيعَتُنَا عَنْ أَيْمَانِنَا وَشَمَائِلِنَا.»

that you are one of the first four to enter Paradise? These four are I, you, our descendants being behind us, and our Shī`ah being to the right and left of us.[1]

Al-Dāraquṭnī has recorded that the Holy Prophet (ṣ) is reported to have said:

يَا أَبَا الْحَسَنِ، أَمَا إِنَّكَ وَشِيعَتَكَ فِي الْجَنَّة.

O Abū'l-Ḥasan! Most surely, your Shī`ah and you shall be in Paradise.[2]

Abū-Sa`īd al-Khidrī has reported Ummu-Salamah (the Holy Prophet's wife) as narrating that the Holy Prophet (ṣ) was in her chamber when Fāṭimah, in company with `Alī, visited him. The Holy Prophet (ṣ) said to `Alī:

أَنْـتَ وَأَصْـحَابُكَ فِـي الْجَنَّـة، أَنْـتَ وَشِيعَتُكَ فِي الْجَنَّة.

You and your companions shall be in Paradise. You and your Shī`ah shall be in Paradise...[3]

Through a chain of authority that is connected to Anas ibn Mālik, al-Mughāzilī reported the Holy Prophet (ṣ) to have said:

يَدْخُلُ مِنْ أُمَّتِي الْجَنَّـةَ سَـبْعُونَ أَلْفـاً لاَ حِسَابَ عَلَيْهِمْ.

Seventy thousand individuals from my nation shall enter Paradise free of the calling to

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1- `Allāmah al-Majlisī, *Biḥār al-Anwār* 65:17. See also al-Muttaqī al-Hindī, *Kanz al-`Ummāl* 12:49, H. 34200; Ibn `Asākir, *Tārīkh* 2:329, H. 835; Ibn Ḥajar, *al-Ṣawā`iq al-Muḥriqah*, pp. 161 (with a little difference in some words).

2- Al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād* 12:289.

3- Ibn Ḥajar al-`Asqalānī, *al-Ṣawā`iq al-Muḥriqah* pp. 161; al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād* 12:358.

account.
He (ṣ) then turned his face towards (Imam) `Alī and said:

هُمْ شِيعَتُكَ وَأَنْتَ إِمَامُهُمْ.

These are your Shī`ah, and you are their leader (i.e. Imam).[1]

Imam al-Bāqir (‘a) is reported to have said:

إِنَّ اللهَ، عَزَّ وَجَلَّ، أَعْطَى الْمُؤْمِنَ ثَلاَثَ خِصَالٍ: العِزَّ فِي الدُّنْيَا وَالدِّينِ، وَالْفُلْجَ فِي الآخِرَةِ، وَالْمَهَابَةَ فِي صُدُورِ الْعَالَمِينَ.

Verily, Almighty Allah has granted the faithful believers three qualities: (1) dignity in worldly and religious affairs, (2) success in the Hereafter, and (3) veneration in the hearts of people.[2]

Imam al-Riḍā (‘a) has reported on the authority of his fathers that the Holy Prophet (ṣ) said:

إِنَّ الْمُؤْمِنَ يُعْرَفُ فِي السَّمَاءِ كَمَا يَعْرِفُ الرَّجُلُ أَهْلَهُ وَوَلَدَهُ، وَإِنَّهُ أَكْرَمُ عَلَى اللهِ، عَزَّ وَجَلَّ، مِنْ مَلَكٍ مُقَرَّبٍ.

Verily, the faithful believer is known in the heavens in the same way as one knows his wife and children, and he is more favorite in the sight of Almighty Allah than an archangel.[3]

1- Shaykh al-Mufīd, *Kitāb al-Irshād* 1:42; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:31, H. 66 (as quoted from the previous reference book); Ibn al-Mughāzilī, *al-Manāqib*, pp. 393, H. 335; Ibn Ḥajar, *Lisān al-Mīzān* 4:359-360; al-Khawārizmī, *al-Manāqib*, pp. 328, H. 343.
2- Shaykh al-Kulaynī, *al-Kāfī* 8:234, H. 310; Shaykh al-Ṣadūq, *al-Khiṣāl* 1:156, H. 157; al-Majlisī, *Biḥār al-Anwār* 68:16, H. 21 as quoted from the previous reference book.
3- Shaykh al-Ṣadūq, *`Uyūn Akhbār al-Riḍā* 1:37, H. 62; al-Majlisī, *Biḥār al-Anwār* 68:18-19, H. 26 as quoted from the ⇨

In addition, many traditions have revealed the high ranks that the followers of the Ahl al-Bayt (‘a) will win in the Next World.

Abū-Baṣīr has reported Imam al-Ṣādiq (‘a) as saying:

وَاللهِ، مَا بَعْدَنَا غَيْرُكُمْ، وَإِنَّكُمْ مَعَنَا فِي السَّنَامِ الأَعْلَى، فَتَنَافَسُوا فِي الدَّرَجَاتِ.

By Allah I swear, none comes immediately after us save you (i.e. the Shī`ah). You shall be with us on the Supreme Summit. So, compete with each other for gaining ranks.[1]

Moreover, the Ahl al-Bayt (‘a) applied the ranks mentioned in the Holy Qur'ān to their followers, including *al-sābiqūn* (the foremost in faith) and *al-fā'izūn* (the winners).

Ibn `Abbās is reported to have said that he once asked the Holy Prophet (ṣ) about the interpretation of Almighty Allah’s saying:

ﮋ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾

shall confer upon them.[1]

مِنَ اللهِ بِكَرَامَتِهِ لَهُمْ.

Imam al-Riḍā (‘a) has reported on the authority of his fathers that the Holy Prophet (ṣ) said:

The partisans (Shī`ah) of `Alī are the winners on the Day of Resurrection.[2]

شِيعَةُ عَلِيٍّ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

Jābir ibn Yazīd has reported (Imam) Muḥammad ibn `Alī al-Bāqir (‘a) as saying: When I asked Ummu-Salamah, the Holy Prophet’s wife, about `Alī ibn Abī-Ṭālib, she answered that she had heard the Holy Prophet (ṣ) saying:

Verily, `Alī and his Shī`ah are the winners.[3]

إِنَّ عَلِيّاً وَشِيعَتَهُ هُمُ الْفَائِزُونَ.

It is understood that these represent the four previously mentioned aspects of the identity of the virtuous community: the Islamic, historical, political, and human aspects.

Through these features and specifications, the identity of the faithful believer, who maintains true allegiance to Almighty Allah, the Holy Prophet (ṣ), and the Ahl al-Bayt (‘a), can be defined as part of the general system that the Ahl al-Bayt (‘a) set forth for individuals of the virtuous community to manage their affairs and delineate their conduct.

1- Shaykh al-Mufīd, *al-Amālī*, pp. 298, H. 7; Shaykh al-Ṭūsī, *al-Amālī*, pp. 72, H. 104; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:20, H. 33 as quoted from the previous reference books.

2- Shaykh al-Ṣadūq, *`Uyūn Akhbār al-Riḍā* 1:57, H. 201 and *al-Amālī*, pp. 149-150, H. 146; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:9, H. 5 as quoted from the previous reference books.

3- Shaykh al-Ṣadūq, *Kitāb al-Irshād* 1:41, `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:31, H. 64 as quoted from the previous reference books.

CHAPTER THREE:
RELATIONSHIPS

1. Relationship between the Virtuous Community and the Religious Referential Authority

2. Internal Relations of the Virtuous Community

3. External Relations with Other Communities

RELATIONSHIP BETWEEN THE VIRTUOUS COMMUNITY AND THE RELIGIOUS REFERENTIAL AUTHORITY

The relationship between the individuals of the virtuous community and the *religious referential authority* is the basic organizational bond that takes charge of the affairs of these individuals because the religious authority represents the pivot while the individuals represent the foundation of this system.

The features of this relationship can be summarized in the following points:

(1) The representative of religious and political loyalty—the purport of the relationship in the system of the virtuous community—is the righteous individual with all his general and perfective qualities, exhibiting decency, experience, courage, and the basic feature, reason, which leads to the capability of deducing religious laws from their sources. This is a point that differentiates the *religious referential authority* from the Prophet or an Imam. A Prophet or Imam is designated by name for his office, while a religious referential authority is designated by specifications and qualifications.

This loyalty takes several forms at various levels: at the level of feelings like love, affection, and veneration; at the level of behavior and social conduct, such as respect and reverence; at the level of commitment and obligation, such as allegiance and covenant; or at the level of performance and practical conduct, including obeisance, compliance, support, listening to instructions, and submitting to commands.

In order to thrash out this topic, we have to refer to the fact that a religious referential authority can be a referential

authority in the issuance of verdicts and the explication of religious duties; in adjudication and making judgments among disputant parties; or in management, social and political affairs where his orders must be carried out and his administration accepted.

All these responsibilities can be contained in one referential authority provided that he is qualified enough and able to undertake all of them. There can be more than one religious referential authority when proficiencies differ in their levels or when the general referential authority cannot undertake all these responsibilities at the same time or in the same region. In such cases, it becomes necessary to refer to the most skilled authority in a certain field—i.e., to refer to one authority in case of need of a religious answer about a certain issue, refer to another in case of judgment and to a third in social or political affairs—in a certain region. Such being the case, religious referential authority, as an office, can be individualized according to each well-qualified authority's competence, qualification, and sound experience.

(2) Islam has determined the criteria for worthiness in such a way that the qualities become the organizational scale for the virtuous community. These qualities include belief in Almighty Allah, the message of Islam and Imamate; piety; hard work; knowledge; and precedence in sacrifice. The organizational relationship of the virtuous community with the referential authority and leadership and the assessment of individuals concerning the religious authority depend upon the above.

(3) The nature of this relationship is generally compulsory; that is, it is obligatory upon the individuals of the virtuous community to carry out the instructions and orders of the religious referential authority. Another feature is that each party must unavoidably undertake its own responsibilities,

carry out its duties, and retain all the rights which are connected to and inspired by religious duties.[78] Hence, there is no alternative for either of the two parties.

(4) This correlation can exist and be achieved through two converging activities:

The first is carried out by the religious referential authority who undertakes the divinely commanded responsibilities, including propagating religion, sanctifying it and educating people.

The second activity is carried out by the faithful believers who are required to undertake the mission of investigating the nominees for holding the office of the religious referential authority so as to arrive at the truth, choosing the most qualified scholar for this office and bonding with this most righteous and most reliable person (i.e. the most upright and virtuous *mujtahid*). Having reached the truth, the faithful believers are then required to commit themselves morally and religiously to this bond.

Imam `Alī (‘a) has said:

أَيُّهَـا النَّـاسُ، إِنَّ لِـي عَلَـيْكُمْ حَقّـاً، وَلَكُمْ عَلَيَّ حَـقٌّ. فَأَمَّـا حَقُّكُـمْ عَلَـيَّ فَالنَّــصِيحَةُ لَكُــمْ، وَتَــوْفِيرُ فَيْــئِكُمْ عَلَـيْكُمْ، وَتَعْلِـيمُكُمْ كَـيْلاَ تَجْهَلُـوا، وَتَأْدِيبُكُمْ كَيْمَا تَعْلَمُـوا. وَأَمَّـا حَقِّـي

O people, I have a right over you and you have a right over me. As for your rights over me, they are to counsel you, pay you your dues fully, teach you so that you do not remain ignorant, and instruct you in the code of behavior that you must act upon. As for my rights

78- This topic has been discussed in an independent thesis entitled *the Relationship between the Islamic Leadership and the Muslim Community as Derived from Nahj al-Balāghah*. This thesis has been published in an independent brochure.

عَلَيْكُمْ، فَالْوَفَاءُ بِالْبَيْعَةِ، وَالنَّصِيحَةُ فِي الْمَشْهَدِ وَالْمَغِيبِ، وَالإِجَابَةُ حِينَ أَدْعُوكُمْ، وَالطَّاعَةُ حِينَ آمُرُكُمْ.

over you, they are to fulfill the obligation of allegiance, give support whether present or absent, respond when I call upon you, and obey when I order you.[79]

To sum up, the religious referential authority (*marji`*) is required to undertake his religious, political, social, and juristic role, while the faithful believer (*mu'min*) is required to investigate whether the *marji`* meets the qualifications, terms, and regulations that must be enjoyed by the one who assumes this office so that the *mu'min* can realize the truth and take the exact stance that he is religiously required to take, on the basis of the indubitable Prophetic tradition which reads:

مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً.

Whoever dies before recognizing the authority (i.e. Imam) of his time has died as a non-Muslim.[80]

Another tradition confirms:

فَانْظُرُوا عِلْمَكُمْ هَذَا عَمَّنْ تَأْخُذُونَهُ.

You must then consider the source from which you take your knowledge.[81]

On the other hand, and as far as this relationship is

79- *Nahj al-Balāghah*, Sermon No. 34.
80- Aḥmad ibn Ḥanbal, *al-Musnad* 4:96; al-Ṭabarānī, *al-Mu`jam al-Kabīr* 10:35; al-Shahristānī, *al-Milal wa'l-Niḥal* 1:172; Ibn Abī'l-Ḥadīd, *Sharḥ Nahj al-Balāghah* 9:155; al-Muttaqī al-Hindī, *Kanz al-`Ummāl* 1:207-208; al-Qanadūzī, *Yanābī` al-Mawaddah*, pp. 137 (Ed. Najaf) pp. 117 (Ed. Istanbul).
81- Shaykh al-Kulaynī, *Uṣūl al-Kāfī* 1:32 H. 2.

concerned, the individuals of the virtuous community have always identified their referential authority and religious leader to the extent that such recognition has become one of the general religious matters that characterize the followers of the Ahl al-Bayt (‘a) who commit themselves to it. This is known as *taqlīd* (i.e. reference to a well-qualified scholar to learn the religious verdicts or positions on various affairs of life).

It is however not necessary for the referential authority and the religious leader to get to know all the individuals of the community, since he can undertake his responsibilities and duties towards the virtuous community without knowing each and every individual in person.

We can now make out the basic differences between the system of the virtuous community and other standard party organizations, in which loyalty is usually given to the organization not the righteous individual and privileges are given according to activities within the organization not according to the actual qualifications of the members. Moreover, the activities of such organizations are maintained through the undertakings of the founders to gain new members, while in the system of the virtuous community, the matter is the opposite–the faithful members of the virtuous community are required to investigate the validity of the leader and elect the one most qualified and appropriate for this office.

Another difference is that sometimes the leadership has to be revealed and sometimes concealed, while in the system of the virtuous community the leadership must be fully recognized by all the individuals.

Thus the organizational scene in ordinary parties, when aiming to form an all-inclusive structure from within, is quite the opposite of the organizational scene in the system of the

virtuous community established by the Ahl al-Bayt (‘a) (the system of the religious referential authority).

The rules for establishment of any party inside the system of the virtuous community will be discussed under the title of ‘establishment’.

DIRECT CONNECTION AND DEPUTY SYSTEM

The Ahl al-Bayt (‘a) established the limits and content of the relationship between the religious leadership and the nation after clarifying the significance of their authority and Imamate in the sphere of the virtuous community and the general sphere of their followers. They then embarked on organizing their followers by means of marking out the boundaries of the relationship between their followers and themselves.

They presented and confirmed the following two forms of relationships, which were required simultaneously, and declared that they complemented one another.

Direct Connection

The first form of relationship is a direct connection of individuals of the virtuous community with the Holy Imams of the Ahl al-Bayt (‘a) and with the religious leadership by means of meetings, visits, correspondence, listening to their instructions and directives, undergoing the difficulties of journeys to reach them and taking advantage of possible opportunities to meet with them at times of congregational gathering, such as the Ḥajj season.

The Ahl al-Bayt (‘a) paid much attention to such means of connection; therefore, they used to send letters, use messengers, and write precepts involving general instructions for their Shī`ah and followers.

A large number of traditions and texts can be observed focusing on this course and concentrating on using this form and style in order to embody the relationship between the leadership and the people. Other traditions imply that the Ahl al-Bayt (‘a) and their Shī`ah used to practice this type of relationship with dedication.

In this respect, there are many reported texts entailing that the acme of Ḥajj is to meet and visit the Holy Imams (‘a).

Through an authentic chain of authority, Shaykh al-Kulaynī has reported Imam Muḥammad al-Bāqir (‘a) as saying:

إِنَّمَا أُمِرَ النَّاسُ أَنْ يَأْتُوا هَذه الأَحْجَارَ فَيَطَّوَّفُوا بِهَا ثُمَّ يَأْتُونَا فَيُخْبِرُونَا بِوِلاَيَتِهِمْ، وَيَعْرِضُوا عَلَيْنَا نَصْرَهُمْ.

Actually, people have been ordered to come to these stones and circumambulate them and then come to us to show their loyalty to us and offer their support for us.[82]

Jābir has reported Imam al-Bāqir (‘a) as saying:

تَمَامُ الْحَجِّ لِقَاءُ الإِمَامِ.

The acme of Ḥajj is to visit the Imam.[83]

Yaḥyā ibn Yasār has reported that he and his companions once went on Ḥajj and then visited Imam al-Ṣādiq (‘a) who said to them:

حَاجَّ بَيْتِ اللهِ وَزُوَّارَ قَبْرِ نَبِيِّهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَشِيعَةَ آلِ مُحَمَّدٍ، هَنِيئاً لَكُمْ.

O pilgrims of Almighty Allah’s House, visitors of His Prophet’s tomb, and partisans (Shī`ah) of Muḥammad’s Household, congratulations![84]

Dharīḥ al-Muḥāribī is reported to have said that he once said to Imam al-Ṣādiq (‘a), “In His Book, Almighty Allah has ordered me something and I would like to carry it out.”

“What is it?” the Imam (‘a) asked.

Dharīḥ replied, “It is His saying, ‘Then, let them complete

82- Shaykh al-Kulaynī, *al-Kāfī* 4:549, H. 1.
83- Shaykh al-Kulaynī, *al-Kāfī* 4:549, H. 2.
84- Shaykh al-Kulaynī, *al-Kāfī* 4:549, H. 3.

the rites prescribed for them, perform their vows, and circumambulate the Ancient House. (22/29)'"

The Imam (‘a) explained:

﴿ھ ے﴾ لِقَاءُ الإِمَامِ، ﴿ے ۓ﴾ تِلْكَ الْمَنَاسِكُ.

Completion of the rites is to meet the Imam, and performing of the vows is to do the rituals.

`Abdullāh ibn Sinān said: When I heard this, I came to Imam al-Ṣādiq (‘a) and asked him for the interpretation of this holy verse. He (‘a) answered:

﴿ھ ھ ے ے ۓ﴾ أَخْذُ الشَّارِبِ وَقَصُّ الأَظَافِرِ وَمَا شَابَهَ ذَلِكَ.

It means to cut some of the hair of your mustache, to trim your nails, and the like.

I said, "May Allah accept me as your ransom! Dharīḥ al-Muḥāribī has told me that you had interpreted this verse into the meeting of the Imam and the doing of the rituals."

The Imam (‘a) replied:

صَدَقَ ذَرِيْحٌ وَصَدَقْتَ! إِنَّ لِلْقُرْآنِ ظَاهِراً وَبَاطِناً، وَمَنْ يَحْتَمِلُ مَا يَحْتَمِلُ ذَرِيْحٌ؟

Both Dharīḥ and you are truthful. The Qur'ān has exoteric and esoteric meanings. Who can comprehend what Dharīḥ can?[85]

Imam al-Ṣādiq (‘a) is also reported to have said:

إِذَا حَجَّ أَحَدُكُمْ فَلْيَخْتِمْ حَجَّهُ بِزِيَارَتِنَا، لِأَنَّ ذَلِكَ مِنْ تَمَامِ الْحَجِّ.

When you go on Ḥajj, you must seal it with visiting us, because this is the acme of the Ḥajj.[86]

85- Shaykh al-Kulaynī, *al-Kāfī* 4:549, H. 4.
86- Shaykh al-Ṣadūq, *`Ilal al-Sharā'i`*, pp. 459, S. 221, H. 1.

In addition to these narrations, there are others encouraging visiting the Holy Imams (‘a) during their lifetimes and after their death.

Muḥammad ibn Sinān has reported on the authority of Muḥammad ibn `Alī that the Holy Prophet (ṣ) said to Imam `Alī (‘a):

يَا عَلِيُّ، مَنْ زَارَنِي فِي حَيَاتِي أَوْ بَعْدَ مَمَاتِي أَوْ زَارَكَ فِي حَيَاتِكَ أَوْ بَعْدَ مَمَاتِكَ أَوْ زَارَ ابْنَيْكَ فِي حَيَاتِهِمَا أَوْ بَعْدَ مَمَاتِهِمَا ضَمِنْتُ لَهُ يَوْمَ الْقِيَامَةِ أَنْ أُخَلِّصَهُ مِنْ أَهْوَالِهَا وَشَدَائِدِهَا حَتَّى أُصَيِّرَهُ مَعِيَ فِي دَرَجَتِي.

O `Alī, whoever visits me in my lifetime or after my death or visits you in your lifetime or after your death or visits your two sons in their lifetimes or after their death, I guarantee that I shall save him from the horrors and tribulations of the Day of Resurrection such that I bring him up to my rank.[87]

Other traditions that are reported from the Ahl al-Bayt (‘a) assert that they are in wait for and in expectation of their Shī`ah to visit them.

`Alī ibn `Abd al-`Azīz has reported that he heard Imam al-Ṣādiq (‘a) saying:

وَاللهِ، إِنِّي لأُحِبُّ رِيحَكُمْ وَأَرْوَاحَكُمْ وَرُؤْيَتَكُمْ وَزِيَارَتَكُمْ، وَإِنِّي لَعَلَى دِينِ اللهِ وَدِينِ مَلاَئِكَتِهِ؛ فَأَعِينُونِي عَلَى ذَلِكَ بِوَرَعٍ. أَنَا فِي الْمَدِينَةِ بِمَنْزِلَةِ الشَّعْرَةِ، أَتَقَلْقَلُ حَتَّى أَرَى الرَّجُلَ مِنْكُمْ فَأَسْتَرِيحُ لَهُ.

By Allah I swear, I do love your fragrance and your souls and I love meeting you on your visits to me. I am verily following the religion of Allah and of His angels, so help me continue this way by means of piety that you show. In al-Madīnah, I live like a hair. I keep on shaking until I see one of you and feel comforted by his presence.[88]

87- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 10:257, H. 16.
88- Al-Barqī, *al-Maḥāsin* 1:264, H. 510.

Confirming this course, some traditions indicate that the Ahl al-Bayt (‘a) ordered their followers to wait until they would have an opportunity to meet them in the case where they (i.e. the followers) were in doubt concerning opposing narrations reported to them from their Imams.

In the last part of the famous accepted tradition of `Umar ibn Ḥanẓalah, the Imam (‘a) instructed him saying:

إِذَا كَانَ ذَلِكَ، فَأَرْجِئْهُ حَتَّى تَلْقَى إِمَامَكَ، فَإِنَّ الْوُقُوفَ عِنْدَ الشُّبُهَاتِ خَيْرٌ مِنَ الإِقْتِحَامِ فِي الْهَلَكَاتِ.

If such (doubt) takes place, you must suspend it until you meet your Imam. Verily, to stop at dubious matters is better than to engage oneself in matters that bring about perdition.[89]

This is one of the distinctive features of the system that the Ahl al-Bayt (‘a) founded for the virtuous community. Organizations, including the military and the secret service, depend upon the sequence of ranks in their connections with the members of their parties, and political or religious leaders of such organizations hide themselves behind curtains or closed doors. On the other hand, the religious and political leaders in the Ahl al-Bayt’s system insisted on direct connections or meetings with the individuals of this community. However, such connection must be made at an appropriate and wide open level within limits imposed for security, unless there is an exceptional situation such as the leader being imprisoned, besieged, or hidden.

Deputy System

The second form of relationship is represented by delegating trustworthy representatives (*wakīl*) to the various regions in which followers of the Ahl al-Bayt (‘a)

89- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 18:76, H. 1.

live, instructing the followers to refer to these representatives (or deputies) to receive the instructions of the Ahl al-Bayt (‘a) in the case that it is difficult to contact the Holy Imams (‘a) directly. This method was especially employed after the area in which followers lived had expanded.

These deputies (who exercised authority for the Ahl al-Bayt (‘a)) played various roles like updating religious laws, conveying political and social conditions, passing on instructions and ethical advice, collecting authorized funds and duties, solving disputations and conflicts that took place, or undertaking certain missions and duties that were connected to Imamate, such as custody of mortmain (i.e. *waqf*–they supervised the development of property for charitable or religious use) and guardianship of those underage who had no financial supporter. Some of these deputies used to undertake all these missions while others specialized in certain fields.

This system seems to have existed, although restrictedly, in the various ages of the Holy Imams (‘a); however, it manifested itself plainly in the age of Imam al-Ṣādiq (‘a) through the famous personalities whom the Imam (‘a) nominated to do various activities—in the field of jurisprudence as well as other fields. This has been previously discussed in the first chapter under the title ‘*Issuance of Verdicts*’.

In the age of Imam al-Kāẓim (‘a), this system expanded, as is demonstrated by the development of the incident of the *al-Wāqifah* faction[90] whose members had been the deputies

90- *Al-Wāqifah* (literally, those who suspend or cut short) is a faction including those who cut short the Imamate with Imam Mūsā ibn Ja`far al-Kāẓim (‘a) and did not believe in its extension ⇨

of Imam al-Kāẓim (‘a) and seized the funds of the religious levies.

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to the following Imams. This name (i.e. *wāqifah*) might also be given to those who cut short the Imamate with other Imams (‘a). However, the general sense of this name refers to those who cut short the Imamate with Imam al-Kāẓim (‘a). Although there were many reasons for the emergence of this faction, we will mention only three of them:

(1) They aspired for funds and gains which some deputies who had direct, albeit fairly secret, connections with Imam al-Kāẓim (‘a) used to levy. These funds, from *khumus* (a one-fifth tax imposed on profits one time only), were paid by the Shī`ah expansively during the age of Imam al-Kāẓim (‘a)—a topic that will be discussed in the volume entitled Economic System of the Virtuous Community.

(2) The ample political movement of Imam al-Kāẓim (‘a) and the political changes in the `Abbāsid dynasty at the time Hārūn al-Rashīd came to power made many of the individuals of the virtuous community believe that Imam al-Kāẓim (‘a) would certainly be the Imam who would ‘undertake the Matter’ (i.e. he would be the expected Imam whom the Holy Prophet (ṣ) had predicted to fill the earth with justice), so they lived in a state of waiting and expectation that the Imam would do so. However, the mysterious and surreptitious martyrdom of Imam al-Kāẓim (‘a) in prison brought to surface good grounds to believe in such claim.

(3) Imam `Alī ibn Mūsā al-Riḍā (‘a), Imam al-Kāẓim’s son and heir, had not yet had a male child to succeed him in Imamate, while the Shī`ah believe that each Imam must be succeeded by his male child up to the twelfth Imam. Seizing this opportunity, the suspenders of Imamate propagated their false claims. However, Imam Muḥammad al-Jawād (‘a) was born a relatively long time after the Imamate of Imam al-Riḍā (‘a). We therefore observe that Imam al-Riḍā (‘a) was able to almost put an end to this faction through his own activities, especially after the birth of Imam al-Jawād (‘a).

In the ages of the following Imams, the deputy system became so permanent that the general sense of this name '*wakīl*' came to express the very sense that entails exercising authority on behalf of the Holy Imams ('a). In the Minor Occultation Age, this name took its perfect form when the Four Emissaries[91] undertook a mission more far-reaching than mere deputies. This mission was the general deputation of the Awaited Imam—may Allah hasten his advent—during the Minor Occultation Age.

A deep investigation of the personalities of these Four Emissaries proves that the basic feature on the strength of which a certain person was designated was complete trustworthiness along with capability to undertake and continue the responsibility. Apart from this quality, a designated nominee had to be foremost in knowledge and social conduct. Some persons who lived at the same time as the Four Emissaries were matchlessly well-known for their knowledge and virtue, as proven by the heritage that they left. One of these is Shaykh Muḥammad ibn Ya`qūb al-Kulaynī who is considered to be one of the reformists in the early third century. There were also other persons who enjoyed prominent positions with the Emissaries who had full trust in them to the extent that these persons were deputed to their offices. Nevertheless, this office was given to those who possessed the highest level of these qualities.

Bringing this fact up, Shaykh al-Ṭūsī in his book, *Kitāb al-Ghaybah*, has reported `Alī ibn Bilāl ibn Mu`āwiyah al-Muhallabī as saying:

91- The Four Emissaries are `Uthmān ibn Sa`īd al-`Umarī, Abū-Ja`far Muḥammad ibn `Uthmān ibn Sa`īd, Abū'l-Qāsim al-Ḥusayn ibn Rawḥ an Nūbakhtī, Abū'l-Ḥasan `Alī ibn Muḥammad al-Samarī.

> Our mentors said: We had had no doubt at all that if anything happened to Abū-Ja`far Muḥammad ibn `Uthmān al-`Umarī, none would take his office except Ja`far ibn Muḥammad ibn Mattīl or his father. Abū-Ja`far used to spend most of his time in Ja`far's house to the extent that he, in the last years of his lifetime, would not eat any food except that which was cooked in the house of Ja`far ibn Aḥmad ibn Mattīl and his father. Hence, our mentors had no doubt at all that if anything happened to Abū-Ja`far, he would certainly designate Ja`far to the office of deputy. However, when Abū-Ja`far passed away and Abū'l-Qāsim al-Ḥusayn ibn Rawḥ was chosen for this office, our companions accepted the matter without objection. They then treated the new emissary in the same way they did Abū-Ja`far. As for Ja`far ibn Aḥmad ibn Mattīl, he put himself at the disposal of Abū'l-Qāsim as he did with Abū-Ja`far until he passed away.[92]

This narration refers to the aforementioned fact and, at the same time, reveals the supreme level of sincerity and piety that characterized the personalities of Ja`far ibn Aḥmad ibn Mattīl and his father.

92- Shaykh al-Ṭūsī, *Kitāb al-Ghaybah*, pp. 223 (Biography of al-Ḥusayn ibn Rawḥ); Abū'l-Qāsim al-Khū'ī, *Mu`jam Rijāl al-Ḥadīth* 4:52.

THE INTERNAL RELATIONS OF THE VIRTUOUS COMMUNITY

Organizing the internal relationship of the virtuous community[93] comes second in importance; therefore, the Ahl al-Bayt (‘a) endeavored to establish these relationships on fixed and clear-cut bases. Generally, this aspect is considered an important feature in the organizational framework of any group or community. The only way to perfect the structure of the virtuous community and to build it on clear-cut foundations that are capable of encountering, enduring, and acclimatizing various circumstances is to identify the nature of these relationships and make clear the responsibilities, duties, outcomes, consequences, and form of these relationships.

The Ahl al-Bayt (‘a) did actually themselves identify the content, rights, and form of these relationships, which can be seen in the following points:

Content of the Relationship

The Ahl al-Bayt (‘a) affirmed that the core of the relationship among the individuals of the virtuous community is the relationship of belief in Almighty Allah and in the message of Islam and loyalty to the Ahl al-Bayt (‘a). In other words, this relationship is the same mutual relationship between two faithful believers, as cited by the Holy Qur'ān:

93- More details about the system of relationships among Muslims and the believers, along with its foundations, bases, regulations, and laws, will be cited in the sixth book of this series. Details of the superstructure of this system will also be cited. Therefore, we will only refer to the general outlines of this system in this chapter.

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As for the believing men and the believing women, they are guardians of each other. (9:71)

However, according to the Ahl al-Bayt's teachings, faith must be perfect—a point that characterizes the virtuous community from other groups and communities. Such perfection can be attained only when belief in the divinely commissioned leadership of the Ahl al-Bayt (‘a) and loyalty to them in the capacity of their being the leaders of the Muslim nation as designated by Almighty Allah is attached to the belief in Almighty Allah and His Prophet (ṣ).

In its content, the mutual relationship among the individuals of the virtuous community is not mere faith-based and cordial commitment; rather, it extends to the feelings and emotions in the inner self so that it is characterized by a sense of mutual affection and love for the sake of Almighty Allah and, at the same time, for other believers.

In his book of *al-Kāfī*, Shaykh al-Kulaynī has reported through an authentic chain of authority that Abū-`Ubaydah al-Ḥadhdhā' reported Imam al-Ṣādiq (‘a) as saying:

مَنْ أَحَبَّ لله، وَأَبْغَضَ لله، وَأَعْطَى لله، فَهُوَ كَمَنْ كَمُلَ إِيـمَانُهُ.

He who loves, hates, and gives for the sake of Allah actually enjoys perfect faith.[94]

Sa`īd al-A`raj has reported Imam al-Ṣādiq (‘a) as saying:

مِنْ أَوْثَقِ عُرَى الإِيـمَانِ أَنْ تُحبَّ فِـي الله، وَتُبْغِضَ فِي الله، وَتُعْطِيَ فِي الله، وَتَمْنَعَ فِي الله.

One of the firmest handles of faith is to love, hate, give and withhold exclusively for the sake of Almighty Allah.[95]

94- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 11:431, H. 1.
95- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 11:431, H. 2.

Moreover, authentic traditions read that faith and religion are in fact nothing but this love.

In his book of *al-Maḥāsin*, al-Barqī, through an authentic chain of authority, reported that Fuḍayl ibn Yasār asked Imam al-Ṣādiq (‘a) whether to love and to hate for Allah’s sake is part of faith.

The Imam (‘a) answered:

وَهَلِ الإِيمَانُ إِلاَّ الْحُبُّ وَالْكُرْهُ؟

Is true faith anything other than such love and hate?

Then, the Imam (‘a) cited the following Qur'ānic verse to confirm his words:

چ چ چ ڇ ڇ ڇ ڍ ڍ ڌ ڌ ڎ ڎ ڈ ڈ ژ ژ ڑ ڑ ک ک

Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way. (49:7)[96]

According to another authentic report, Imam al-Bāqir (‘a) states that this love must be based on belief in Almighty Allah, His Prophet (ṣ), and the Ahl al-Bayt (‘a) and it must also be based on love and fondness for the Ahl al-Bayt (‘a).

Rights of Relationship

The relationship among the individuals of the virtuous community is a relationship of reciprocal rights, responsibilities, obligations, and duties towards one another among the faithful believers in particular and Muslims in

96- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:435, H. 16; al-Barqī, *al-Maḥāsin* 1:409, H. 930, published by the Ahl al-Bayt World Assembly.

general. These rights can be summed up as follows:

Mutual Support: Imam Ja`far al-Ṣādiq (‘a) on the authority of his fathers has reported the Holy Prophet (ṣ) as saying:

مَنْ سَمِعَ رَجُلاً يُنَادِي يَا لَلْمُسْلِمِينَ، فَلَمْ يُجِبْهُ، فَلَيْسَ بِمُسْلِمٍ.

Whoever hears someone calling for the help of Muslims but fails to respond to him, is not actually a Muslim.[97]

Social solidarity: It is obligatory upon each Muslim to conceal the flaws of his brother-in-faith, to meet his needs for food, and to help him in his livelihood.[98]

Abū-Baṣīr has reported Imam al-Bāqir (‘a) as saying:

وَلَئِنْ أَعُولَ أَهْلَ بَيْتٍ مِنَ الْمُسْلِمِينَ، أُشْبِعُ جَوْعَتَهُمْ وَأَكْسُو عَوْرَتَهُمْ وَأَكُفُّ وُجُوهَهُمْ عَنِ النَّاسِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَحُجَّ حِجَّةً وَحِجَّةً... حَتَّى إِنْتَهَى إِلَى عَشْرٍ... وَمِثْلَهَا وَمِثْلَهَا... حَتَّى إِنْتَهَى إِلَى سَبْعِينَ.

Verily, if I provide for a Muslim family—satiate their hunger, cover their private parts with clothing, and save them from exposing themselves to others in begging—then this is more favorable for me than going on a Ḥajj pilgrimage and another Ḥajj pilgrimage up to ten times and even more up to seventy times.[99]

Al-Khaṭṭāb al-Kūfī and Muṣ`ab ibn `Abdullāh have reported that Sadīr al-Ṣayrafī visited Imam al-Ṣādiq (‘a) when a group of his companions were with him. The Imam (‘a) said to Sadīr:

97- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:108, S. 59, H. 1.

98- Details of the rights of the Muslims over each other will be cited in the coming book, the Economic System of the Virtuous Community.

99- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:259-260, S. 2, H. 1.

يَـا سَـدِيرُ، لاَ تَـزَالُ شِـيعَتُنَا مَرْعِيِّينَ مَحْفُـوظِينَ مَسْتُورِينَ مَعْصُومِينَ مَـا أَحْـسَنُوا النَّظَـرَ لأَنْفُـسِهِمْ فِيمَـا بَيْـنَهُمْ وَبَـيْنَ خَـالِقِهِمْ، وَصَـحَّتْ نِيَّـاتُهُمْ لأَئِمَّـتِهِمْ، وَبَـرُّوا إِخْـوَانَهُمْ، فَعَطَفُـوا عَلَـى ضَـعِيفِهِمْ، وَتَـصَدَّقُوا عَلَـى ذَوِي الْفَاقَـةِ مِنْهُمْ. إِنَّا لاَ نَأْمُرُ بِظُلْـمٍ، وَلَكِنَّـا نَـأْمُرُكُمْ بِـالْوَرَعِ، الْـوَرَعِ، الْـوَرَعِ، وَالْمُوَاسَـاةِ، الْمُوَاسَـاةِ لإِخْوَانِكُمْ، فَإِنَّ أَوْلِيَـاءَ اللهِ لَـمْ يَزَالُوا مُسْتَضْعَفِينَ قَلِيلِينَ مُنْـذُ خَلَقَ اللهُ آدَمَ.

O Sadīr, our Shī`ah are safeguarded, protected, concealed, and sheltered as long as they have a good feeling about one another in their inner selves, between their Creator and them, and as long as they act with good intention towards their Imams and act sympathetically towards their brethren-in-faith by means of compassion for the weak among them and giving alms to the needy among them. Most surely, we never order you to carry out an unfair matter; rather, we always order you to be pious, be pious, be pious and to treat your brethren-in-faith the same way you treat yourselves. Verily, the true saints of Allah have been always deemed weak and few in number since Almighty Allah created (Prophet) Adam (‘a).[100]

Special Social Relations: A true faithful believer is required to attend to the affairs of his brother-in-faith when the latter is absent.[101] Further duties have been mentioned in traditions reported from the Ahl al-Bayt (‘a), such as the following:

100- Al-Barqī, *al-Maḥāsin* 1:258, H. 492.

101- This is only one of the obligations of the faithful believers towards each other. In the coming book of the System of Relationships, we will thrash out this topic over again, yet with further details.

Ibrāhīm ibn `Umar al-Yamānī has reported Imam al-Ṣādiq (‘a) as saying:

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ لاَ يَشْبَعَ وَيَجُوعَ أَخُوهُ، وَلاَ يَرْوَى وَيَعْطَشَ أَخُوهُ، وَلاَ يَكْتَسِيَ وَيَعْرَى أَخُوهُ، فَمَا أَعْظَمَ حَقَّ الْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ! أَحِبَّ لأَخِيكَ الْمُسْلِمِ مَا تُحِبُّ لِنَفْسِكَ، وَإِذَا إِحْتَجْتَ فَسَلْهُ، وَإِنْ سَأَلَكَ فَأَعْطِه، لاَ تَمْلُهُ خَيْراً وَيَمَلُّهُ لَكَ، كُنْ لَهُ ظَهْراً فَإِنَّهُ لَكَ ظَهْرٌ، إِذَا غَابَ فَاحْفَظْهُ فِي غَيْبَتِه، وَإِذَا شَهِدَ فَزُرْهُ، وَأَجِلَّهُ وَأَكْرِمْهُ، فَإِنَّهُ مِنْكَ وَأَنْتَ مِنْهُ، فَإِنْ كَانَ عَلَيْكَ عَاتِباً فَلاَ تُفَارِقْهُ حَتَّى تَسْأَلَ سَمِيحَتَهُ، وَإِنْ أَصَابَهُ خَيْرٌ فَاحْمِدِ اللهَ، وَإِنِ إِبْتُلِيَ فَاعْضُدْهُ، وَإِنْ تُمُحِّلَ لَهُ فَأَعِنْهُ، وَإِذَا قَالَ الرَّجُلُ لأَخِيهِ: أُفّ، إِنْقَطَعَ مَا بَيْنَهُمَا مِنَ الْوِلاَيَةِ، وَإِذَا قَالَ: أَنْتَ عَدُوِّي، كَفَرَ أَحَدُهُمَا، فَإِذَا إِتَّهَمَهُ إِنْمَاثَ

The right of one Muslim over another is that he must not eat his full while the other is starving; he must not quench his thirst while the other is thirsty; and he must not dress himself while the other is naked. How great then the right of one Muslim over another! Love for your Muslim brother what you love for yourself. If you need something, you should ask it from him, and if he needs something from you, you should give it to him. Do not deprive him of any good thing lest he deprives you of the same. Be his support, for he is your support. You should defend him when he is absent and visit, respect, and honor him when he is present, because he is part of you and you are part of him. If he has words of blame for you, do not leave him before you ask his forgiveness. If he gains something good, then thank Almighty Allah for it, and if a tribulation befalls him, support him. If he is troubled, help him. If one says to one’s brother-in-faith, “ugh!” then their friendship has ruptured, and if one says, “You are my enemy!” then one of them has abandoned faith, and if one accuses

الإِيمَانُ فِي قَلْبِهِ كَمَا يَنْمَاثُ الْمِلْحُ فِي الْمَاءِ.

one's brother-in-faith of something, one's faith will dissolve from one's heart in the same way as salt dissolves in water.[102]

Form of the Relationship

This mutual relationship must take a specific form in social and political arenas. For that reason, we can see that the Ahl al-Bayt (‘a) presented a certain natural formula to govern these relationships. This special formula was the authorization of holding special meetings that included the individuals of the virtuous community in particular. Having instructed their followers to hold as many meetings and assemblies as possible, the Ahl al-Bayt (‘a) advised them to dedicate these meetings to discussing various affairs, including both public and private affairs, as well as doctrinal, cultural and social issues.

Muḥammad ibn `Alī ibn al-Ḥusayn has reported Imam al-Ṣādiq (‘a) as asking Fuḍayl, “Do you regularly gather and mention us?”

Fuḍayl answered, “Yes, we do.”

The Imam (‘a) commented:

تِلْكَ الْمَجَالِسُ أُحِبُّهَا، فَأَحْيُوا أَمْرَنَا؛ رَحِمَ اللهُ مَنْ أَحْيَا أَمْرَنَا. يَا فُضَيْلُ، مَنْ ذَكَرَنَا أَوْ ذُكِرْنَا عِنْدَهُ فَخَرَجَ مِنْ عَيْنَيْهِ مِثْلُ جَنَاحِ الذُّبَابِ غَفَرَ اللهُ لَهُ

I love these sessions. Enliven matters that pertain to us. May Allah have mercy upon him who revivifies our undertakings! Fuḍayl, if one mentions us or listens to events we were engaged in and his eyes shed a tear as small as a

102- Shaykh al-Kulaynī, *al-Kāfī* 2:170, H. 5.

ذُنُوبَـهُ وَلَـوْ كَانَـتْ أَكْثَـرَ مِـنْ زَبَـدِ الْبَحْرِ.

fly's wing, Almighty Allah will forgive all his sins even if they were as massive as froth of the seas.[103]

Maysir is reported to have said that Imam al-Bāqir (‘a), once, asked him, "Do you (i.e. the Shī`ah) regularly withdraw together to freely discuss various matters?"

"Yes, we do. I swear it by Allah." answered Maysir.

The Imam (‘a) commented:

أَمَا وَاللهِ، لَوَدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ.

By Allah I swear, I have always wished I were also with you in some of these sessions...[104]

Khaythamah has reported that Imam al-Ṣādiq (‘a) said the following to him:

أَبْلِغْ مَوَالِيَنَا السَّلاَمَ وَأَوْصِـهِمْ بِتَقْـوَى اللهِ الْعَظِـيمِ، وَأَنْ يَعُـودَ غَنِـيُّهُمْ عَلَـى فَقِيرِهِمْ، وَقَوِيُّهُمْ عَلَى ضَعِيفِهِمْ، وَأَنْ يَـشْهَدَ حَـيُّهُمْ جَنَـازَةَ مَيِّـتِهِمْ، وَأَنْ يَتَلاَقَـوْا فِـي بُيُـوتِهِمْ، فَـإِنَّ فِـي لِقَـاءِ بَعْضِهِمْ بَعْضاً حَيَاةً لأَمْرِنَـا. رَحِـمَ اللهُ عَبْداً أَحْيَا أَمْرَنَا.

Convey my compliments to my loyalists and advise them to show reverence to Almighty Allah: the rich among them must help the poor, the powerful must help the weak, those alive must attend the funeral ceremony of the dead, and they must assemble at their homes, for such meetings keep our activities alive. May Allah have mercy upon a servant who keeps our activities alive![105]

103- Al-Ḥimyarī al-Qummī, *Qurb al-Isnād*, pp. 36, H. 117; `Allāmah al-Majlisī, *Biḥār al-Anwār* 44:282, H. 14 as quoted from the previous reference book.
104- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:20, H. 1.
105- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:21, H. 6.

Shu`ayb al-`Aqarqūfī has reported that he heard Imam al-Ṣādiq (‘a) saying to his companions:

إِتَّقُــوا اللهَ وَكُونُــوا إِخْــوَةً بَــرَرَةً مُتَحَــابِّينَ فِــي اللهِ، مُتَوَاصِــلِينَ مُتَــرَاحِمِينَ. تَــزَاوَرُوا وَتَلاَقَــوْا وَتَذَاكَرُوا أَمْرَنَا وَأَحْيُوهُ.

Be in awe of Almighty Allah and be devout brethren-in-faith who love each other for the sake of Almighty Allah, meet each other constantly, and have mercy on one another. Always exchange visits, meet each other, mention our affairs, and keep them alive.[106]

It is of note that these meetings were thereafter developed so broadly that they turned into a cultural foundation (as has been cited in a previous chapter) and definite rituals (as will be cited in coming chapters).

106- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:21, H. 9.

EXTERNAL RELATIONS WITH OTHER GROUPS

The identification of the type and nature of relations between a certain group and other external groups and communities is very important. To apply this to the individuals of the virtuous community, it is important to single out the nature of their relations with other groups, including: (a) Muslims in general, (b) enemies of the Ahl al-Bayt (‘a), (c) enemies of the followers of the Ahl al-Bayt (‘a), (d) despotic ruling authorities, and (e) enemies of Islam, including polytheists, Christians, Jews and Dhimmis[107] that were hostile to Islam. The Ahl al-Bayt (‘a) identified the character of the relationships required towards each of these categories.

As a general requirement, the individuals of the virtuous community are instructed to coexist with all Muslims; to cooperate, support, and try to maintain equal terms with them in common affairs related to interests of the Muslim nation and the common doctrines of Islam; to renounce the enemies of Almighty Allah, Islam, and the Ahl al-Bayt (‘a); and to address the hostility of their enemies. At the same time, however, they are required to protect themselves from the vices and aggression of other groups and avoid engaging in intense disputations with them (as will be discussed in the coming book on the *Security System*).

They are also instructed to avoid unjust ruling authorities and refrain from cooperating with them. As for heretic, evil, and wicked people, the Ahl al-Bayt (‘a) instructed their followers to not only boycott them but also resist them under certain conditions and circumstances.

107- Dhimmi is a non-Muslim individual who enjoys protection of the Islamic state.

Regarding their relationship with the general population of Muslims, the Ahl al-Bayt (‘a) confirmed abiding by the principle of coexistence and even taking the initiative to establish good relations based on firm foundations.

According to an authentic tradition, Shaykh al-Kulaynī has reported Mu`āwiyah ibn Wahab to have said that he, once, asked Imam al-Ṣādiq (‘a), “What should be the nature of our relations with our people and with those whom we meet?”

The Imam (‘a) answered:

تُـؤَدُّونَ الأَمَانَـةَ إِلَـيْهِمْ، وَتُقِيمُـونَ الـشَّهَادَةَ لَهُـمْ وَعَلَـيْهِمْ، وَتَعُـودُونَ مَرْضَاهُمْ، وَتَشْهَدُونَ جَنَائِزَهُمْ.

You must safeguard the trusts that they deposit with you, bear witness for or against them, visit the sick among them, and attend their funeral ceremonies.[108]

`Abdullāh ibn Sinān has reported that he heard Imam al-Ṣādiq (‘a) saying:

أُوصِيكُمْ بِتَقْوَى اللهِ، وَلاَ تَحْمِلُوا النَّاسَ عَلَى أَكْتَافِكُمْ فَتَذِلُّوا. إِنَّ اللهَ، عَزَّ وَجَلَّ، يَقُولُ فِي كِتَابِهِ: ﴿ ﴾ عُودُوا مَرْضَاهُمْ، وَاحْضُرُوا جَنَائِزَهُمْ، وَاشْهَدُوا لَهُمْ وَعَلَيْهِمْ، وَصَلُّوا مَعَهُمْ فِي مَسَاجِدِهِمْ حَتَّى يَكُونَ التَّمْيِيزُ وَتَكُونَ الْمُبَايَنَةُ مِنْكُمْ وَمِنْهُمْ.

I instruct you to be God-wary. Do not carry people on your shoulders (i.e. do not abase yourself before others), lest you become humiliated. Verily, Almighty Allah says in His Book, “Speak to people good words. (2:83)” Visit the sick among them, attend their funeral ceremonies, bear witness for and against them, pray with them in their mosques so that both they and you will be distinguished and set apart.[109]

108- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:5, H. 1 (Ed. Āl al-Bayt Foundation).

109- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:7, H. 6 (Ed. Āl al-Bayt Foundation).

Mu`āwiyah ibn `Ammār has reported Imam al-Ṣādiq (‘a) as saying:

وَطِّنْ نَفْسَكَ عَلَى حُسْنِ الصُّحْبَةِ لِمَنْ صَحِبْتَ فِي حُسْنِ خُلُقِكَ، وَكُفَّ لِسَانَكَ وَأَكْظِمْ غَيْضَكَ وَأَقِلَّ لَغْوَكَ، وَتَغْرِسُ عَفْوَكَ وَتَسْخُو نَفْسُكَ.

Habituate yourself to excellent company of those who you befriend by demonstrating noble conduct, avoiding useless chat, suppressing your rage, reducing vulgarity, instilling forgivingness, and acting magnanimously.[110]

Regarding the relationship with despotic ruling authorities and their devotees, the Holy Imams of the Ahl al-Bayt (‘a) insisted that their followers not approve of their deeds and not cooperate with them; on the contrary, they insisted that their followers boycott and resist them when they commit excess in acting unjustly.

Through his chain of authority, Shaykh al-Kulaynī has reported on the authority of Ṭalḥah ibn Zayd that Imam al-Ṣādiq (‘a) said:

الْعَامِلُ بِالظُّلْمِ وَالْمُعِينُ لَهُ وَالرَّاضِي بِهِ شُرَكَاءُ ثَلاَثَتُهُمْ.

The doer of injustice, his supporter, and those who approve of his act are all three partners in the act of injustice.[111]

`Abdullāh ibn Sinān reported Imam al-Ṣādiq (‘a) as saying:

110- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:9, H. 2 (Ed. Āl al-Bayt Foundation).

111- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:344, H. 1 (Ed. Dār Iḥyā' al-Turāth).

مَنْ عَذَرَ ظَالماً بِظُلْمه سَلَّطَ اللهُ عَلَيْـه مَـنْ يَظْلمُـهُ، فَـإِنْ دَعَا لَـمْ يُـسْتَجَبْ لَـهُ، ولَـمْ يَأْجِرْهُ اللهُ عَلَى ظُلاَمَته.

As to anyone who excuses a wrongdoer for his wrong deed, Almighty Allah shall set up over him one who wrongs him. Then, if he prays, his prayers will not be responded to and he will not be compensated for the wrong that has befallen him.[112]

Imam al-Ṣādiq (‘a) is also reported as saying:

إِذَا كَانَ يَوْمُ الْقِيَامَة، نَـادَى مُنَـاد: أَيْـنَ الظَّلَمَةُ وَأَعْوَانُ الظَّلَمَة وَأَشْبَاهُ الظَّلَمَـة، حَتَّـى مَـنْ بَـرَى لَهُـمْ قَلَمـاً وَلاَقَ لَهُـمْ دَوَاةً؟ فَيَجْتَمعُـونَ فِـي تَـابُوت مِـنْ حَدِيد ثُمَّ يُرْمَى بِهِمْ فِي جَهَنَّمَ.

On the Day of Resurrection, a caller shall call out, “Where are the wrongdoers, their supporters and their associates, even those who sharpened a pen or filled an inkpot for them?” Then, all these shall be gathered in an iron casket and thrown into the Hellfire.[113]

Regarding relations with the anti-Shī`ah (*Nawāṣib*) and other enemies of the Ahl al-Bayt (‘a) who perpetrate their hostility either purposefully or by ignoring the existence of the Imams, the Ahl al-Bayt (‘a) instructed their followers to renounce such groups in their hearts while at the same time being courteous to them in order to be saved from their evil and avoid their harm and aggression.

These instructions can be concluded in the traditions that were reported about the principle of *taqiyyah*, which will be cited in the coming book, *Security System of the Virtuous Community*. However, let us cite two traditions only:

112- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:345, H. 2 (Ed. Dār Iḥyā' al-Turāth).
113- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:131, H. 16 (Ed. Dār Iḥyā' al-Turāth).

Through an authentic chain of authority, al-Barqī in his book of *al-Maḥāsin* has reported on the authority of Ibn Miskān that Imam al-Ṣādiq (‘a) said to him:

إِنّي لأَحْسَبُكَ إِذَا شُتِمَ عَلِيٌّ بَيْنَ يَدَيْكَ لَوْ تَسْتَطِيعُ أَنْ تَأْكُلَ أَنْفَ شَاتِمه لَفَعَلْتَ.

I believe that if `Alī (‘a) is insulted in your presence, you would even eat the nose of the insulter if you were able.

Ibn Miskān answered, “Yes, I would. May Allah accept me as your ransom! My family and I are such.”

Imam al-Ṣādiq (‘a) instructed:

فَلاَ تَفْعَلْ! فَوَاللهِ، لَرُبَّمَا سَمِعْتُ مَنْ يَشْتِمُ عَلِيّاً وَمَا بَيْنِي وَبَيْنَهُ إِلاَّ إِسْطوَانَةٌ فَأَسْتَتِرُ بِهَا فَإِذَا فَرِغْتُ مِنْ صَلاَتِي فَأَمُرُّ بِهِ فَأُسَلِّمُ عَلَيْهِ وَأُصَافِحُهُ.

Well, you must not be such! By Allah (I swear), if I hear someone insulting `Alī (‘a) while I am beside the column next to him (in a mosque), I will hide myself behind that column and when I finish my prayer, I will pass by, salute, and shake hands with him![114]

Imam al-Ṣādiq (‘a) is also reported as saying:

إِتَّقُوا عَلَى دِينِكُمْ، وَاحْجُبُوهُ بِالتَّقِيَّة، فَإِنَّهُ لاَ إِيمَانَ لِمَنْ لاَ تَقِيَّةَ لَهُ. إِنَّمَا أَنْتُمْ فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ، وَلَوْ أَنَّ الطَّيْرَ يَعْلَمُ مَا فِي أَجْوَافِ النَّحْلِ مَا بَقِيَ فِيهَا

Fear for your religion! Conceal it by means of dissimulation. Verily, faithless is he who does not practice *taqiyyah* (i.e. pious dissimulation). Among people, you (i.e. the Shī`ah) are just like bees among birds. Had birds known what there was in the abdomens of bees, they would have devoured them. Likewise,

114- Al-Barqī, *al-Maḥāsin* 1:405, H. 917 (Ed. The Ahl al-Bayt World Assembly).

شَـيْءٌ إِلاَّ أَكَلَتْـهُ. وَلَـوْ أَنَّ النَّـاسَ عَلِمُـوا مَـا فِـي أَجْـوَافِكُمْ، أَنَّكُـمْ تُحِبُّونَنَـا أَهْـلَ الْبَيْـت، لأَكَلُـوكُمْ بِأَلْـسِنَتِهِمْ وَلَنَحَلُـوكُمْ فِـي الـسِّرِّ وَالْعَلاَنِيَـة. رَحِـمَ اللهُ عَبْـداً مِـنْكُمْ كَانَ عَلَى وِلاَيَتِنَا.

had people known what faith you carry in your hearts concerning your love for us—the Ahl al-Bayt—they would have swallowed you with their tongues and disgraced you overtly and covertly. May Allah have mercy upon a servant from among you who abides by (the terms of) loyalty to us.[115]

Regarding relations with the heretic, the faithless, and their likes, the Holy Imams (‘a) instructed their followers to stay away from and resist this category of people. The same applies to atheists, polytheists, and Christians and Jews hostile to Islam.

An authentic tradition that is reported from Abū-Ḥamzah al-Thamālī holds that Imam `Alī ibn al-Ḥusayn Zayn al-`Ābidīn (‘a), in a long discourse, said:

إِيَّـاكُمْ وَصُـحْبَةَ الْعَاصِـينَ وَمَعُونَـةَ الظَّـالِمِينَ وَمُجَـاوَرَةَ الْفَاسِـقِينَ. إِحْـذَرُوا فِتْنَـتَهُمْ وَتَبَاعَـدُوا مِـنْ سَاحَتِهِمْ.

Beware of befriending those disobedient (to Almighty Allah), helping transgressors, and neighboring the faithless. Be cautious of their seductions and keep yourselves away from their circles.[116]

Imam al-Ṣādiq (‘a) reported the Holy Prophet (ṣ) as saying:

إِذَا رَأَيْتُمْ أَهْلَ الرَّيْبِ وَالْبِدَعِ مِنْ بَعْدِي فَأَظْهِرُوا الْبَرَاءَةَ مِنْهُمْ،

When you meet the people of dubiety and heresy (who shall come after me), you must openly

115- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:461, S. 24 (*wujūb al-taqiyyah*), H. 7.
116- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:203, H. 3.

وَأَكْثِرُوا مِنْ سَبِّهِمْ وَالْقَوْلِ فِيهِمْ وَالْوَقِيعَةِ وَبَاهِتُوهُمْ كَيْ لاَ يَطْمَعُوا فِي الْفَسَادِ فِي الإِسْلاَمِ، وَيَحْذَرَهُمُ النَّاسُ، وَلاَ يَتَعَلَّمُوا مِنْ بِدَعِهِمْ، يَكْتُبِ اللهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَيَرْفَعْ لَكُمْ بِهِ الدَّرَجَاتِ فِي الآخِرَةِ.

denounce them. Curse them, condemn them, bring shame on them as much as you can, and denounce them so that they will not persist in corrupting Islam further and people will become wary of them and stop listening to their heresies. If you do so, Almighty Allah will record rewards for you and raise your rank in the Hereafter.[117]

The Holy Imams (‘a) also conveyed to their followers the necessity of staying at the borders of the Islamic state so as to defend it against the invasions of polytheists and anti-Islam militants.

Muḥammad ibn Muslim and Zurārah have reported Imam al-Bāqir and Imam al-Ṣādiq (‘a) as saying:

الرِّبَاطُ ثَلاَثَةُ أَيَّامٍ، وَأَكْثَرُهُ أَرْبَعُونَ يَوْماً، فَإِذَا جَاوَزَ ذَلِكَ فَهُوَ جِهَادٌ.

Ribāṭ (guarding the borders) is three days at least and forty days as a maximum. If it exceeds this period, it is then *jihād*.[118]

In spite of this situation, the Ahl al-Bayt (‘a) granted their followers the opportunity to make use of polytheists, when necessary, in order to take refuge in the territories that are under their domination so as to avoid pursuit and persecution when such territories can grant them security against persecution which Muslim territories cannot.

Ḥammād al-Samandī has reported that he said to Imam al-Ṣādiq (‘a), “I usually travel to the cities of the polytheists, but some of our companions claim that if I die in these

117- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:508, H. 1.
118- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:19, H. 1.

territories, I will be added to the group of their dwellers."

The Imam (‘a) asked:

يَا حَمَّادُ، إِذَا كُنْتَ ثَمَّ تَذْكُرُ أَمْرَنَا وَتَدْعُو إِلَيْهِ؟

O Ḥammād, do you mention our faith and invite people to it when you are there?

Ḥammād answered affirmatively, so the Imam asked again:

فَإِذَا كُنْتَ فِي هَذِهِ الْمُدُنِ، مُدُنِ الإِسْلاَمِ، تَذْكُرُ أَمْرَنَا وَتَدْعُو إِلَيْهِ؟

When you live in the territories of Muslims, can you mention our faith and invite people to it?

Ḥammād answered negatively.

The Imam then said:

إِنَّكَ إِذَا متَّ ثَمَّ تُحْشَرُ أُمَّةً وَحْدَكَ وَيَسْعَى نُورُكَ بَيْنَ يَدَيْكَ.

So, if you die there, you will be resurrected alone in an independent group and your light will be running before you.[119]

Regarding the relationship with the Dhimmis, the Holy Imams (‘a) persistently instructed their followers to treat this category of people with care, mercy, and justice based on the teachings of Islam.

Muḥammad ibn Abī-Ḥamzah has reported the following on the authority of a man who had seen Imam `Alī, the Commander of the Faithful (‘a).

One day, Imam `Alī (‘a) saw an old blind man begging, so he asked, "What is this?"

The attendants answered, "O Commander of the Faithful, he is only a Christian!"

119- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:76, H. 6.

Imam `Alī (‘a) replied:

إسْتَعْمَلْتُمُوهُ، حَتَّى إذَا كَبُرَ وَعَجِزَ مَنَعْتُمُوهُ! أَنْفِقُوا عَلَيْهِ مِنْ بَيْتِ الْمَالِ.

You exhausted his powers till he became too old to work and then you stopped supporting him! Now, provide him sustenance from the public treasury.[120]

In an earlier chapter (*General Policies*), we have referred to the details of some of these topics and we will refer to others in the following volumes (*Security System and the System of Social Relations*).

Concerning the main point of this topic, there are three forms of relationships that the virtuous community has with other groups and communities:

First Form: Coexistence, openness, and cooperation. This must be the attitude adopted with Muslims in general and with Dhimmis (With Dhimmis these characteristics must come together with caution against negative reactions).

Second Form: Renunciation along with dissimulation. This attitude is adopted with the persistent and ignorant enemies of the Ahl al-Bayt (‘a) and the enemies of the virtuous community in an attempt to defend the individuals of the virtuous community on the one hand and maintain unity of the Muslim nation on the other.

Third Form: Resistance and renunciation. This approach should be adopted against the atheists, the unjust rulers, and the factions of heresy and deviation.

More light will be shed on this topic in a later volume of this series.

120- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:49, H. 1.

CHAPTER FOUR:
POLITICAL TRENDS AND FOUNDATIONS

1. Prelude

2. Political Trends during the Ages of the Holy Imams (‘a)

3. Political Policies and Foundations

PRELUDE

The policies and starting points in *the general system of the virtuous community* embody the fundamental political and social constituents that make up the political and social framework within which the virtuous community functions and on the basis of which it can adopt a stance in all corresponding events and situations.

Any group that intends to move forward with accurate and purposeful steps that correspond with its faith and slogans and achieve its goals along the path of perfection must first of all adopt general, fixed policies according to which it can move forward and discontinue. It must also adopt a number of fundamental principles to achieve its goals and act according to a criterion which distinguishes true from false features to be adopted for its movement. These fundamental principles are the distinctive features of a certain group or community.

The fundamental principles of the religion of Islam are clearly belief in Almighty Allah and His Oneness; profession of the Holy Prophet Muḥammad's message of Islam and Almighty Allah's commands; and belief in the Hereafter and ensuing matters, such as settlement of accounts, judgment, reward, and punishment—which constitute the general doctrinal, intellectual, and ethical basis of a Muslim individual. As a second step, these principles play an independent role in the actions of the Muslim individual.

However, the political and social reality involves details that require more identification and clearer delineation. In such cases, advantages are confused with disadvantages, personal views vary to a great extent, and slogans intertwine, making it critical to pinpoint the political and

social frame—especially when we take into consideration the fact that there are various political parties and factions in Muslim communities—through which accurate positions can be assumed and distinctions be made between true and false views or right and wrong mottos and claims. Each party lays claim to being Muslim, raises slogans of adherence to Islam and attempts to justify its ideas and activities on the basis of texts from the Holy Qur'ān and Holy Sunnah or on the basis of the supreme interests of Islam.

Under such conditions, the important role of the religious and *political referential authority* surfaces, because he is the most qualified and the most appropriate to specify the actual political attitudes towards secondary issues of both the Muslim nation and the virtuous community. Of course, such an authority must possess the faculty of inference in the fields of jurisprudence and policy, be pious and devout and have political and social experience.

THE GENERAL POLITICAL TRENDS DURING THE AGES OF THE HOLY IMAMS (‘A)

Under this title, we will refer to diverse political trends that existed during the periods of the Holy Imams (‘a) requiring clarification and a clear-cut position.

Power-Seeking Trend

The one and only aim of the power-seeking trend was to come to power in order to gain personal goals, personal profit, esteem, authority, more income and satiation of man’s natural inclination for supremacy, primacy and material desires.

Obvious examples on this trend can be noticed in the mutinous movement of Ṭalḥah, Zubayr, and `Ā'ishah against Imam `Alī, the Commander of the Faithful (‘a), in al-Baṣrah and in the rebellion of the Umayyad and the `Abbāsid dynasties in general, as well as in some external conflicts against these dynasties, such as the uprisings of `Abdullāh ibn al-Zubayr,[1] `Abd al-Raḥmān ibn al-Ash`ath,[1]

1- `Abdullāh ibn al-Zubayr ibn al-`Awwām, of the tribe of Quraysh and the clan of Asad, had the *kunyah* (i.e. epithet) Abū-Bakr, which was the *kunyah* of his maternal grandfather. His mother, Asmā', the daughter of Abū-Bakr, emigrated (to al-Madīnah) while she was pregnant and gave birth to `Abdullāh.
He participated in an expedition to Africa with `Abdullāh ibn Abī-Sarḥ and killed the commander of the Roman army; namely, Georges, in AH 64.
Having taken advantage of the public grudge against the Umayyad ruling authorities after the martyrdom of Imam Ḥusayn (‘a) and the event of al-Ḥarrah, `Abdullāh ibn al-Zubayr declared a mass insurrection in Makkah and the groups of the Khawārij, the ⇨

Ash`ath,[1] and others. Despite variety in the degree of their

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escapees from al-Madīnah, and others joined his revolt. The Umayyad ruling authority sent its forces, under the command of Ḥuṣayn ibn Numayr al-Sakūnī, to besiege him in the holy city of Makkah. They struck the Holy Ka`bah with *manjanīq* (a weapon carrying stony-balls that are thrown on strongholds and fortresses) and burnt it down. These acts infuriated the Muslims and `Abdullāh ibn al-Zubayr gained more support and aid. At the same time as the situation attained its climax, the royal house declared the death of Yazīd ibn Mu`āwiyah. As a result, pressure on `Abdullāh ibn al-Zubayr decreased, granting him an opportunity to declare himself the caliph (i.e. ruler; vicegerent of the Holy Prophet (ṣ)). The peoples of Egypt, Ḥijāz, Yemen, Iraq, and Khurāsān (northern Persia) swore allegiance to him, but the people of Shām (currently Syria, Jordan, Lebanon, and Palestine) ho paid homage to Marwān ibn al-Ḥakam. `Abdullāh ibn al-Zubayr declared al-Madīnah as the center of his sovereignty and remained in power as caliph until `Abd al-Malik ibn Marwān held the leadership of the Umayyad rule. In AH 72, the Umayyad ruler (i.e. `Abd al-Malik) ordered an army, under the command of Ḥajjāj ibn Yūsuf al-Thaqafī, to suppress `Abdullāh ibn al-Zubayr's revolt, so the latter moved to Makkah, but Ḥajjāj followed him there and a war that lasted for six months and seventeen nights flared up in the center of Makkah. This war ended when `Abdullāh ibn al-Zubayr was killed in AH 73 after his supporters gave him up so terribly and surrendered themselves to Ḥajjāj in huge groups, one of which included about ten thousand persons. Among those who left `Abdullāh and joined Ḥajjāj were the sons of Ḥamzah and Ḥabīb. As a consequence, Ḥijāz came under Umayyad dominion once more. (Quoted from *Tārīkh al-Ṭabarī* 3:360-538 and Dr. `Abd al-Salām al-Tarmanīnī, *Aḥdāth al-Tārīkh al-Islāmī bi-Tartīb al-Sinīn*, Chronological Events of the History of Islam, Events of AH 73.)

1- `Abd al-Raḥmān ibn al-Ash`ath ibn Qays al-Kindī belonged to the lineage of the kings of Kindah. The governor of Iraq, Ḥajjāj, appointed him as the commander of a military operation against ⇨

the Turkish king Rutabīl, who ruled the territories beyond Sajistān. Hence, `Abd al-Raḥmān invaded some parts of these territories, seized some strongholds, and took over some of the spoils. He then wrote a letter to Ḥajjāj informing him of these events and suggesting that he would not enter the lands of Rutabīl without examining the approaches and exit routes of these lands. However, Ḥajjāj accused him of weakness and failure and ordered him to continue the takeover of those lands. `Abd al-Raḥmān, then discussed Ḥajjāj's orders with his companions who disapproved of them and agreed on forsaking obedience to Ḥajjāj. Hence, they swore allegiance to `Abd al-Raḥmān that they would depose Ḥajjāj and throw him out of Iraq. Some of them drew attention to the fact that if they deposed Ḥajjāj it would mean opposing `Abd al-Malik ibn Marwān because the former was appointed by the latter, so they agreed on deposing `Abd al-Malik, too.

In AH 81, `Abd al-Raḥmān ibn al-Ash`ath entered al-Baṣrah where all the people, including important personalities like the aged chiefs and the famous reciters of the Holy Qur'ān, swore allegiance to him in deposing Ḥajjāj and `Abd al-Malik ibn Marwān. When he was informed, Ḥajjāj wrote a letter to `Abd al-Malik informing him about `Abd al-Raḥmān's mutiny and asking for more troops to fight against him.

In Muḥarram AH 82, the two armies met in a place called *al-Zāwiyah* where they fought a violent battle. In this clash, `Abd al-Raḥmān ibn al-Ash`ath overcame the troops of the Umayyad ruling authorities, defeating the tribes of Quraysh and Thaqīf who ran away and joined Ḥajjāj. In the last days of Muḥarram AH 83, the two armies met again to fight, but this time Ḥajjāj was the victor. After his defeat, `Abd al-Raḥmān retreated towards Kūfah, but Ḥajjāj chased him and a battle took place in an area near Kūfah called Dayr al-Jamājim. In this battle, Ḥajjāj overcame him and forced `Abd al-Raḥmān to leave for Baṣrah. Ḥajjāj chased him again and fought against him in a place called Maskan where he defeated him a second time. This new defeat forced `Abd al-Raḥmān to retreat to Sajistān and join Rutabīl.

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tendencies and the influence on the goals of these movements, *gaining power was the most important objective of these power-seekers* who took action and gained positions in obedience to this objective. Of course, there were other issues which directed these power-seekers and their supporters to seize the most appropriate opportunity to act.

Chaotic Trend

The second trend, characterized by disorganization, rejected the current political conditions on account of certain policies of the ruling authority that were disapproved of by a certain group or sect for various reasons. One reason was religious or human deterrents when a group or sect was exposed to oppression or persecution. Another reason was excess by the ruling authority in going beyond religious boundaries or criteria according to the belief of a specific group or sect. In addition, personal interests, ignorance, and naivety sometimes played a role in the emergence of such rejection. In short, the general characteristic of this chaotic trend was absence of a clear-cut revolutionary program, since it adopted rejection as the basis of its political movement and searched for points of weakness to strike a chord of conflict with the ruling authority or other political trends.

In AH 85, Ḥajjāj wrote a threatening letter to Rutabīl asking him to arrest and surrender `Abd al-Raḥmān ibn al-Ash`ath to him. Consequently, Rutabīl arrested `Abd al-Raḥmān and sent him to Ḥajjāj. As soon as he had `Abd al-Raḥmān in custody, Ḥajjāj executed him and sent his head to `Abd al-Malik ibn Marwān. (Quoted from *Tārīkh al-Ṭabarī* 3:624-652 and Dr. `Abd al-Salām al-Tarmanīnī, *Aḥdāth al-Tārīkh al-Islāmī bi-Tartīb al-Sinīn*, Chronological Events of the History of Islam, Events of AH 85.)

The best example of a chaotic trend was the Khawārij who seized all opportunities possible to act against the ruling authority, especially when this would cause political conditions to worsen and the rejecting movements to increase.

For instance, the Khawārij raised the slogan of 'Judgment is Allah's alone' against Imam `Alī ('a) and against the Umayyad and `Abbāsid dynasties thereafter.

Giving a general assessment of their political movement Imam `Alī ('a) used to describe them and their slogan as follows:

كَلِمَةُ حَقٍّ يُرَادُ بِهَا بَاطِلٌ. نَعَمْ، إِنَّهُ لاَ حُكْمَ إِلاَّ لله، وَلَكِنَّ هَؤُلاَءِ يَقُولُونَ: لاَ إِمْرَةَ إِلاَّ لله. وَإِنَّهُ لاَ بُدَّ لِلنَّاسِ مِنْ أَمِيرٍ بَرٍّ أَوْ فَاجِرٍ.

The sentence is true but what they mean by it is false. It is true that judgment lies with none but Allah, but these people say that the function of governance is only for Allah. The fact is that there is no escape for people from good or bad rulers.[123]

Imam `Alī ('a) also prohibited his Shī`ah and followers to fight against the Khawārij to the benefit of the Umayyads. He thus said:

لاَ تُقَاتِلُوا الْخَوَارِجَ بَعْدِي، فَلَيْسَ مَنْ طَلَبَ الْحَقَّ فَأَخْطَأَهُ كَمَنْ طَلَبَ الْبَاطِلَ فَأَدْرَكَهُ.

Do not fight the Khawārij after me, because one who seeks right but does not find it is not like one who seeks wrong and finds it.[124]

He ('a) predicted that the Khawārij would finally turn into thieves and robbers:

123- *Nahj al-Balāghah*, Sermon No. 40.
124- *Nahj al-Balāghah*, Sermon No. 61.

كَـلاَّ وَاللهِ، إِنَّهُـمْ نُطَـفٌ فِـي أَصْـلاَبِ الرِّجَـالِ، وَقَـرَارَاتِ النِّسَاءِ، كُلَّمَـا نَجَـمَ مِـنْهُمْ قَـرْنٌ قُطِـعَ، حَتَّـى يَكُـونَ آخِـرُهُمْ لُصُوصاً سَلاَّبِينَ.

By Allah, no! Not yet. They still exist in the loins of men and wombs of women. Whenever a chief would appear from among them, he would be cut down until the last of them would turn into thieves and robbers.[125]

Other examples of such chaotic trends were the movements of the Qarāmiṭah (one of the factions of the Khawārij) and the Zinj, some of whom also sought personal interests and tried to make use of general rejection of the ruling authority in order to achieve those interests.

Hypocritical Trend

The third trend was a destructive and hypocritical movement that pretended to abide by Islam and care for its higher interests including intellectual, cultural, and social development, but the spiritual and mental status of the representatives of this trend was far away from all that because they lacked religiousness, faith, and sincerity. Their one and only goal was to snare Islam and Muslims and destroy the infrastructure of Muslim society.

Examples of such trends can be seen in the political movements of the *Zanādiqah* (miscreants), the *Ghulāt* (exaggerators), the *Nawāṣib* (the anti-Shī`ah), some dubious Esoteric (*Bāṭiniyyah*) movements, and some wicked scholars who tried to trick Muslims through their constant transference (in loyalty) to different political trends or by sneaking into governmental positions.

125- *Nahj al-Balāghah*, Sermon No. 60.

Despite the gross damage that this trend caused Islam, its movement and existence lacked any real worth. However, offices of the ruling authorities, interest-seeking conflicts, and abhorrent political conditions did this trend a great favor when they allowed it to penetrate and impact the masses. Actually, this trend used to live on the margin of other movements. It make use of their weakness and mistakes, especially during the Umayyad reign. As a result, this trend could not withstand or maintain its independent form and appearance; rather, it continuously changed and took various forms that were colored by the current conditions in both political or intellectual developments.

Reformative Trend

The forth trend was in reaction to the corruption and deviation that was erupting in the Islamic world and among the caliphate (i.e. leadership) and ruling authorities. This trend consistently attempted to resist deviation, reform corruption and openly renounce immoral conditions by calling people towards Almighty Allah and Islam through either the (divinely instructed) method of wisdom and excellent explication, or the method of sacrifice and uprising.

This trend was the closest to the movement of the Ahl al-Bayt (‘a). However, some inaccurate views have been witnessed in it.

The best example of this trend was the Ṭālibite (i.e. descendants of Abū-Ṭālib) and `Alawid (i.e. descendants of Imam `Alī (‘a)) movements, such as the movement of Zayd ibn `Alī, his son Yaḥyā, and Ḥusayn ibn `Alī of Fakhkh (known as *Ṣāḥib Fakhkh*) as well as the movements of Aḥmad ibn Ḥanbal (the founder of the Ḥanbaliyyah jurisprudential school) and many others.

It can be observed that some of those who adopted of this trend won the support of the Holy Imams (‘a) who either expressed their approval or, at least, acknowledged them for the principles upon which they based their movements. Nevertheless, the Holy Imams (‘a) would not contribute personally to such movements in the main and would not instruct their followers to respond to these movements openly. In other cases they did not even permit such movements.

This means that the Holy Imams of the Ahl al-Bayt (‘a) believed in the legal validity of the principles on which these movements were started and expected they would positively impact the Islamic state in general. On the other hand, when these movements were not comprehensive and revolutionary uprisings characterized by good planning, finality and requirements necessary for their success, the Ahl al-Bayt (‘a) deemed it unnecessary to require every individual of the Muslim community to play a role in it.

Revolutionary Trend

The revolutionary trend was based on preferring the most important to the less important of the higher interests of Islam and advantages to disadvantages. Hence, before starting an uprising a comparison was also necessary between the corrupt and the most corrupt, and enduring the corrupt and rising against it in order to avoid the most corrupt.

A political movement here was not merely the process of raising slogans—even though they were right—or an ill-conceived campaign without knowledge of conditions, context and outcome. Nor was it a genuine and sincere sentimental passion or an expression of the righteous and noble feelings inside man; rather, the Islamic political movement was an assessment of a process of social change

towards the best, spiritually and materially, and based on belief in Almighty Allah and on the true and genuine principles and doctrines of Islam. Furthermore, it depended upon a thorough objective investigation of reality and a full trust in Almighty Allah for other-worldly aid, divine support, and capability of assessing the future along with the outcome and consequences.

POLITICAL FOUNDATIONS AND GUIDELINES

The Ahl al-Bayt (‘a) presented the foundations for a political movement aimed at achieving successful, sought after political change. The attitude towards secondary issues and policies could direct the political movement and prepare guidelines for it based on the following starting-points:

[1] Loyalty to the Ahl al-Bayt (‘a)

The foremost fundamental constituent in this political movement is unconditional belief in the (divinely commissioned) leadership, *wilāyah*, of the Ahl al-Bayt (‘a) as religious and political leadership which includes identifying religious rulings that had been conveyed by the Holy Prophet (ṣ), identifying befitting attitudes to emerging new and future events, and distinguishing the true from the false.

Absolute loyalty to the Ahl al-Bayt (‘a) and deep love and fondness for them would be considered among the major sources of true guidance and salvation in this world as well as the afterlife. This love is such that a spiritual and sentimental devotion to the Ahl al-Bayt (‘a) naturally evolves bringing about a patterning after their exemplary models of behavior, manners, obedience to Almighty Allah, piety, and high degree of abstinence from all forbidden acts.

From this premise, we can conclude the following:

First: The Ahl al-Bayt (‘a) laid much stress on the role of their divinely commissioned leadership in building the Muslim society and establishing justice and morality. This point has been mentioned in many of their traditions, some of which have been cited previously. The following,

however, is another tradition of the same purport:

Ṭāriq ibn Shihāb has reported Imam `Alī (‘a) as saying:

الإمَـامُ دَلِيـلٌ لِلْقَاصِـدِينَ، وَمَنَـارٌ لِلْمُهْتَـدِينَ، وَسَـبِيلٌ لِلسَّالِكِينَ، وَشَـمْسٌ مُـشْرِقَةٌ فِـي قُلُـوبِ الْعَـارِفِينَ. وَلاَيَتُـهُ سَـبَبٌ لِلنَّجَـاةِ، وَطَاعَتُهُ مُفْتَرَضَةٌ فِي الْحَيَاةِ، وَعُـدَّةٌ بَعْـدَ الْمَمَـاتِ، وَعِـزٌّ الْمُـؤْمِنِينَ، وَشَـفَاعَةُ الْمُـذْنِبِينَ، وَنَجَـاةُ الْمُحِبِّـينَ، وَفَـوْزُ التَّـابِعِينَ، لأَنَّهَـا رَأْسُ الإِسْـلاَمِ، وَكَمَـالُ الإِيمَـانِ، وَمَعْرِفَـةُ الْحُـدُودِ وَالأَحْكَـامِ، وَتَبْيِينُ الْحَـلاَلِ مِـنَ الْحَـرَامِ. فَهِـيَ مَرْتَبَةٌ لاَ يَنَالُهَـا إِلاَّ مَـنِ إِخْتَـارَهُ اللهُ وَقَدَّمَـهُ، وَوَلاَّهُ وَحَكَّمَـهُ. فَالْوِلاَيَـةُ هِيَ حِفْظُ الثُّغُـورِ، وَتَـدْبِيرُ الأُمُـورِ وَتَعْدِيدُ الأَيَّامِ وَالشُّهُورِ.

The Imam is the (true) guide of the guidance-seekers, the lantern of the well-guided, the path of those moving towards divinity, and the bright sun in the hearts of the Gnostics. His leadership is a cause of redemption, and obedience to him is imposed (by Allah) in this worldly life and becomes provisions in the life after death. He is the dignity of believers, intercession for the sinful, salvation for the lovers, and triumph for the followers, because he is the head of Islam, the perfection of faith, familiar with regulations and laws, and aware of the distinction between the lawful and unlawful. It is thus a rank that none can attain except those whom Allah has chosen, preferred, and designated for leadership and judgment. *Wilāyah* then entails the defense of borders, management of affairs, and account of the days and months...[126]

Abū-Ḥamzah has reported Imam al-Bāqir (‘a) as saying:

126- `Allāmah al-Majlisī, *Biḥār al-Anwār* 25:169-170, H. 38 as quoted from Rajab al-Barsī, *Mashāriq Anwār al-Yaqīn*.

بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ: عَلَى الـصَّلاَةِ وَالزَّكَـاةِ وَالـصَّوْمِ وَالْحَـجِّ وَالْولاَيَـةِ، وَلَـمْ يُنَـادَ بِشَيْءٍ كَمَا نُودِيَ بِالْولاَيَةِ.

Islam is based on five things: *ṣalāt* (performance of obligatory prayer), *zakāt* (poor-rate), *ḥajj* (pilgrimage to the Holy House in Makkah), *ṣawm* (observance of fasting), and *wilāyah*. No validation of anything is on the level of the validation of *wilāyah*.[127]

Through an authentic chain of authority, Zurārah has reported Imam al-Bāqir (‘a) as saying:

بُنِيَ الإِسْلاَمُ عَلَى خَمْسَةِ أَشْيَاءَ: عَلَـى الـصَّلاَةِ وَالزَّكَـاةِ وَالْحَـجِّ وَالصَّوْمِ وَالْولاَيَةِ.

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Zurārah asked, “What is the best among these things?”

The Imam (‘a) answered:

الْولاَيَـةُ أَفْـضَلُ، لأَنَّهَـا مفْتَـاحُهُنَّ، وَالْوَالِي هُوَ الدَّلِيلُ عَلَيْهِنَّ.

The best of them is the *wilāyah*, because it is the key to them, and the *walī* (divinely designated leader) is the guide to them.[128]

According to another authentically reported tradition, Zayd al-Shaḥḥām has reported that Imam al-Ṣādiq (‘a) said to him:

يَا زَيْدُ، حُبُّنَا إِيمَانٌ وَبُغْضُنَا كُفْرٌ.

O Zayd, to love us is faith and to hate us is disbelief.[129]

127- Shaykh al-Kulaynī, *al-Kāfī* 2:18, H. 1.
128- Shaykh al-Kulaynī, *al-Kāfī* 2:18, H. 5.
129- Al-Barqī, *al-Maḥāsin* 1:247, H. 464 (Ed. The Ahl al-Bayt ⇨

They maintained that one who loves them must eventually repent and return to Almighty Allah and the sinful among those who love them would undergo a penalty in this worldly life and chastisement in the grave (*barzakh*) or the hereafter although with final alleviation. We can understand from this counsel that love for the Ahl al-Bayt (‘a) is essential for guidance.

Jābir has reported the Holy Prophet (ṣ) as saying:

مَنْ رَزَقَهُ اللهُ حُبَّ الأَئمَّة منْ أَهْلِ بَيْتي فَقَدْ أَصَابَ خَيْرَ الدُّنْيَا وَالآخرَة، فَلاَ يَشُكَّنَّ أَحَدٌ أَنَّهُ فِي الْجَنَّة، فَإِنَّ في حُبِّ أَهْلِ بَيْتي عشْرِينَ خصْلَةً: عَشَرَةً في الدُّنْيَا وَعَشَرَةً فِي الآخرَة. أَمَّا فِي الدُّنْيَا، فَالزُّهْدُ، وَالْحرْصُ عَلَى الْعَمَل، وَالْوَرَعُ في الدِّين، وَالرَّغْبَةُ فِي الْعبَادَة، وَالتَّوْبَةُ قَبْلَ الْمَوْت، وَالنَّشَاطُ فِي قيَامِ اللَّيْلِ، وَالْيَأْسُ ممَّا في أَيْدي النَّاس، وَالْحفْظُ لأَمْر الله وَنَهْيه عَزَّ وَجَلَّ، وَالتَّاسعَةُ بُغْضُ الدُّنْيَا، وَالْعَاشرَةُ السَّخَاءُ. وَأَمَّا في

He whom Almighty Allah endues with love for the Imams of my Household has in fact gained the benefit of this world and the next world. He must not then doubt Paradise being his final abode. Verily, love for my Household entails twenty features—ten in the life of the world and ten in the hereafter.
The features of this worldly life are: (1) asceticism, (2) aspiration to work, (3) religious abstinence, (4) inclination for worship, (5) repentance before death, (6) pleasure in night worship, (7) absence of envy for that which is possessed by others, (8) observance of commands and prohibitions of Almighty Allah, (9) aversion for this world, and (10) generosity.
Features on the Day of Resurrection include: (1) the person’s Record of Deeds will not be opened for settling his account,

World Assembly).

الآخرَة: فَلاَ يُنْشَرُ لَهُ ديـوَانٌ، وَلاَ يُنْصَبُ لَهُ ميزَانٌ، وَيُعْطَى كتَابَهُ بيَمينـه، وَتُكْتَـبُ لَـهُ بَـرَاءَةٌ مـنَ النَّار، وَيَبْـيَضُّ وَجْهُـهُ، وَيُكْـسَى منْ حُلَلِ الْجَنَّة، وَيُشَفَّعُ في مائَـة مـنْ أَهْـلِ بَيْتـه، وَيَنْظُـرُ اللهُ إِلَيْـه بالرَّحْمَـة، وَيُتَـوَّجُ مـنْ تيجَـان الْجَنَّـة، وَالْعَاشـرَةُ دُخُـولُ الْجَنَّـة بغَيْـر حـسَاب. فَطُـوبَى لمُحـبِّ أَهْلِ بَيْتي.

(2) he will not be called to weigh his good deeds against his wrongdoings, (3) he will be given his Record of Deeds in his right hand, (4) an acquittal from hellfire will be recorded for him, (5) his face will be brightened, (6) he will be dressed in garments of Paradise, (7) he will be granted the right to intercede for ten individuals of his relatives, (8) Almighty Allah will look at him with mercy, (9) a crown of Paradise will be placed on his head, and (10) he will be allowed to enter Paradise without being called for reckoning. So, blessed be to those who love my Household.[130]

Imam `Alī (‘a) is reported to have said to al-Ḥārith al-A`war:

لَيَنْفَعَنَّـكَ حُبُّنَـا عنْـدَ ثَـلاَث: عنْـدَ نُـــزُول مَلَـــك الْمَـــوْت، وَعنْـــدَ مُسَائَلَتكَ في قَبْرك، وَعنْدَ مَوْقفكَ بَيْنَ يَدَي الله.

Verily, your love for us shall help you in three situations: (1) when the Angel of Death comes to you, (2) at the interrogation in the grave, and (3) when you are standing before Almighty Allah for judgment.[131]

Ḥasan ibn Muḥammad ibn al-Faḍl al-Hāshimī has reported on the authority of his father that Imam al-Ṣādiq (‘a) said:

130- Al-Daylamī, *A`lām al-Dīn*, pp. 451; `Allāmah al-Majlisī, *Biḥār al-Anwār* 27:163, H. 14 as quoted from the previous reference book.
131- Al-Daylamī, *A`lām al-Dīn*, pp. 461; `Allāmah al-Majlisī, *Biḥār al-Anwār* 27:164, H. 14 as quoted from the previous reference book.

إِنَّ حُبَّنَا، أَهْلَ الْبَيْتِ، لَيُنْتَفَعُ بِهِ فِي سَبْعِ مَوَاطِنَ: عِنْدَ اللهِ، وَعِنْدَ الْمَوْتِ، وَعِنْدَ الْقَبْرِ، وَيَوْمَ الْمَحْشَرِ، وَعِنْدَ الْحَوْضِ، وَعِنْدَ الْمِيزَانِ، وَعِنْدَ الصِّرَاطِ.

Verily, love for us—the Ahl al-Bayt—shall be helpful at seven stations: (1) on meeting Almighty Allah, (2) at death, (3) in the grave, (4) on the Day of Assemblage, (5) at the Divine Pond, (6) at the Scale, and (7) on crossing the Discriminating Bridge (sirāṭ).[132]

Third: The Ahl al-Bayt (‘a) also affirmed that true patronage to them is in fact abiding by their course, keeping on the path of piety and religiousness, and exerting all possible effort to apply religious laws to one’s life. Accordingly, a true Shī`ite is one who practices struggle with the carnal self. The Ahl al-Bayt (‘a) asserted that actual application of one’s love for them and true loyalty to them is manifest in patterning one’s behavior and conduct after them.

In this respect, Imam al-Bāqir (‘a) declared:

مَا شِيعَتُنَا إِلاَّ مَنِ إِتَّقَى اللهَ وَأَطَاعَهُ، وَمَا كَانُوا يُعْرَفُونَ إِلاَّ بِالتَّوَاضُعِ وَالتَّخَشُّعِ وَأَدَاءِ الأَمَانَةِ وَكَثْرَةِ ذِكْرِ اللهِ.

Our Shī`ah include only those who fear and obey Allah. They must be characterized by modesty, submission, fulfillment of trusts, and abundant remembrance Allah...[133]

Imam al-Ṣādiq (‘a) is reported to have said:

132- Al-Barqī, *al-Maḥāsin* 1:250, H. 471; `Allāmah al-Majlisī, *Biḥār al-Anwār* 27:158, H. 4 as quoted from the previous reference book.

133- Shaykh al-Kulaynī, *al-Kāfī* 2:74, H. 3.

شِيعَتُنَا أَهْلُ الْوَرَعِ وَالإِجْتِهَاد وَأَهْلُ الْوَفَاء وَالأَمَانَة وَأَهْلُ الزُّهْد وَالْعِبَادَة؛ أَصْحَابُ إِحْدَى وَخَمْسِينَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَة، الْقَائمُونَ اللَّيْلَ الصَّائمُونَ النَّهَارَ، يُزَكُّونَ أَمْوَالَهُمْ وَيَحجُّونَ الْبَيْتَ وَيَجْتَنِبُونَ كُلَّ مُحَرَّمٍ.

Our Shī`ah are the people of piety, diligence, loyalty and honesty. They are also the people of asceticism and worship. They offer fifty-one units of prayer in a single day and night. They pass their nights in worship and their days in fasting. They purify their wealth, perform the pilgrimage to the House of God, and refrain from committing any forbidden act.[1]

Imam `Alī (‘a) has defined the Shī`ah as follows:

شِيعَتُنَا الْمُتَبَاذِلُونَ فِي وِلاَيَتِنَا، الْمُتَحَابُّونَ فِي مَوَدَّتِنَا، الْمُتَزَاوِرُونَ فِي إِحْيَاء أَمْرِنَا، الَّذِينَ إِذَا غَضِبُوا لَمْ يَظْلِمُوا، وَإِذَا رَضُوا لَمْ يُسْرِفُوا، بَرَكَةٌ عَلَى مَنْ جَاوَرَهُمْ، سِلْمٌ لِمَنْ خَالَطُوا.

Our Shī`ah include only those who meet the needs of each other for the sake of their loyalty to our leadership, love each other for the sake of our pleasure, and exchange visits for the sake of proclaiming our affairs. They do not oppress when they are enraged and do not exaggerate when they are pleased. They are a blessing for their neighbors and tranquility for their associates.[2]

Fourth: In addition to the belief in Almighty Allah, the message of Islam, the Hereafter, the Qur'ān, and the

1- Shaykh al-Ṣadūq, *Ṣifāt al-Shī`ah*, pp. 2; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:167, H. 33 as quoted from the previous reference book.

2- Shaykh al-Kulaynī, *al-Kāfī* 2:236-7, H. 24; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:190, H. 46 as quoted from the previous reference book.

Ka`bah, love for the Ahl al-Bayt (‘a) and loyalty to them represents one of the major pivots on which all Muslims agree unanimously because the Holy Qur'ān has affirmed their purity and the obligation of bearing love for them and keeping good relations with them, saying:

Say: I do not ask of you any reward for it but love for my near relatives. (42:23) پ پ پ ٹ ٹ ٹ ٹ

In conclusion, love for and loyalty to the Ahl al-Bayt (‘a) is one of the basic features of Islamic unity and the firm link between the virtuous community and the other individuals of the Muslim nation.

On account of the Ahl al-Bayt’s tireless efforts to establish this course, the Muslim nation now unanimously agrees on love for the Ahl al-Bayt (‘a) in spite of multiple attempts exerted throughout history to confront them, draw Muslims away from them, and separate their followers from them.

[2] Renunciation of the Enemies of Allah and the Enemies of the Ahl al-Bayt (‘a)

Another aspect of the political process outlined by the Ahl al-Bayt (‘a) is that it is not sufficient only to identify the political trend, show loyalty and love for the Ahl al-Bayt (‘a) and believe in their divinely designated leadership; rather, it is necessary in addition to abide by the course and policy of renouncing the enemies of Almighty Allah, Islam, and the Ahl al-Bayt (‘a).

Anchored in this fact, the Ahl al-Bayt (‘a) are known for their animosity towards wrongdoers, forbidding any sort of cooperation with them and resisting them through various means and methods uninfluenced by personal benefit and restricted interests. This political profile sketches out the nature of the relationship of the virtuous community with

repressive and deviant ruling regimes and is represented through two main trends:

The ***First Trend*** is civil opposition, which denotes the minimum political attitude against such ruling regimes.

The ***Second Trend*** is religiously supported war (*jihād*) in which various political, propagative, and military activities are carried out characterized by readiness for self-sacrifice and martyrdom.

Choosing one of these two trends depends on (1) the actual identification of the circumstances and capabilities of the virtuous community, (2) the identification of the scope of deviation and injustice that is being practiced by the ruling authorities towards the people and Islam, and (3) the extent of the impact and change that can be made by this activity on the actuality of the Muslim nation.

The political position of renouncing the enemies of the Ahl al-Bayt (‘a) is based on the principle that to hate and provoke the hostility of the Ahl al-Bayt (‘a) is unbelief (*kufr*), because it is in evident opposition to the Holy Qur'ān that has openly stated this reality. There are many traditions that show hatred of the Ahl al-Bayt (‘a) is *kufr*.

[3] Equilibrium in Interests and Priorities

As directed by the Ahl al-Bayt (‘a), a true political movement must be according to a precise hierarchy of priorities,[1] i.e., the interest of the Muslim nation and

1- A list of priorities has been displayed and discussed in the second book of this series and also in our book entitled ‘*al-wiḥdah al-islāmiyyah min manẓūr al-thaqalayn,* (Islamic Unity from the Perspective of the Two Weighty Things—i.e. the Holy Qur'ān and the Ahl al-Bayt (‘a)).’

Islamic faith must always precede the private interests and advantages of the virtuous community in particular and all private interests in general.

This political trend signifies one aspect of *taqiyyah* in the approach of the Ahl al-Bayt (‘a) where it means to give up some personal practices and advantages in order to save the general interests and unity of Muslims such that these activities be restricted and given the shape of higher interests to avoid the total suppression and damage of the nation. This will be demonstrated in the volume dealing with the security system of the virtuous community where the issue of *taqiyyah* will be further discussed.

This sort of conduct was a unique phenomenon in the history of the virtuous community from the beginning of the period of Islam after the Holy Prophet (ṣ), as is inferred from Imam `Alī’s posture towards the three caliphs because, although he knew he was the rightful holder of leadership of the Islamic state (a fact that he stated openly in his famous sermon called *al-Shaqshaqiyyah* (No. 3 in *Nahj al-Balāghah*) as well as on other occasions), he abided by this political trend which he himself explained on many occasions, including the following:

وَوَاللهِ، لأُسَلِّمَنَّ مَا سَلِمَتْ أُمُورُ الْمُسْلِمِينَ وَلَمْ يَكُنْ فِيهَا جَوْرٌ إلاَّ عَلَيَّ خَاصَّةً.

By Allah, so long as the affairs of Muslims remain intact and there is no oppression perpetrated except upon me, I shall keep quiet.[1]

In addition, it can be observed that Imam `Alī (‘a) corresponded with the general political movements of the three caliphs and would advise and support them for the

1- *Nahj al-Balāghah*, Sermon No. 74.

sake of the general interests of Muslims.

The same applies to the state of affairs of Imam Ḥasan (‘a) in connection with Mu`āwiyah when he signed a truce in order to maintain the power of the Islamic state and save the blood of Muslims, especially the virtuous among them, from being shed and also to maintain the survival of the virtuous community.

At the same time, many of Imam Ḥasan’s elite companions insisted that he renounce such a truce and enter armed confrontation with Mu`āwiyah that would lead to martyrdom. This position was later taken by his brother, Imam Ḥusayn (‘a), not with Mu`āwiyah but in his conflict with Yazīd due to various changes in the circumstances.

The impact of this third political trend can be also discerned in the conduct of the other Holy Imams (‘a), such as al-Ṣādiq, al-Kāẓim, and al-Riḍā—peace be upon them—who had sufficient opportunities to ignite expansive revolutions against the deviant rulers but refrained from such acts because of the higher interests of Islam taking priority over their private interests and a thorough comprehension of the current political situation.

The same trend also applied to leading scholars of the Ahl al-Bayt (‘a), especially in the current age, shown in the positions taken by Shī`ite religious scholars towards the Ottoman Empire when it was exposed to the crusades of the West and their standpoints on present issues of the Muslim world. Under such conditions, the followers of the Ahl al-Bayt (‘a) stood along with other Muslims to defend the Ottoman empire which had itself treated the Shī`ah unjustly and been deviant in many of its practices and laws. The one and only reason for such support was that this empire raised the slogan of Islam and represented the Muslim Nation against the opponents of Islam.

[4] Unity of the Muslim Society

The next principle on which the political trend of the Ahl al-Bayt (‘a) is founded is the maintenance of the structure of Muslim society and the firm social ties that must increase among Muslims, such as mutual love, affection and respect which contribute to the unity of Muslims and create strong alliances among the individuals of the Muslim nation.

The features of this unchangeable political trend can be traced in the narrations that are reported from the Ahl al-Bayt (‘a) emphasizing the need of this aspect in their political and social movement as a whole.

It is possible to make out the points indicating this trend in the following instructions of the Ahl al-Bayt (‘a):

(1) The virtuous community is required to coexist and interact with the other Muslims in a broad and perfective unity and is not permitted to live in isolation within Muslim society because the individuals of the virtuous community are in constant need of exchanging services with others.

In *Uṣūl al-Kāfī*, Shaykh al-Kulaynī has reported through an authenticated chain of authority that Murāzim reported Imam al-Ṣādiq (‘a) as saying:

إِنَّهُ لاَ بُدَّ لَكُمْ مِنَ النَّاسِ. إِنَّ أَحَداً لاَ يَسْتَغْنِي عَنِ النَّاسِ حَيَاتَهُ، وَالنَّاسُ لاَ بُدَّ لِبَعْضِهِمْ مِنْ بَعْضٍ.

Verily, you cannot escape dealing with people. No one can dispense with others throughout their lifetime since people are in an indispensable need of each other.[138]

Ḥudhayfah ibn Manṣūr has reported that he heard Imam al-

138- Shaykh al-Kulaynī, *Uṣūl al-Kāfī* 2:635, H. 1.

Ṣādiq (‘a) saying:

مَنْ كَفَّ يَدَهُ عَنِ النَّاسِ فَإِنَّمَا يَكُفُّ عَنْهُمْ يَداً وَاحِدَةً وَيَكُفُّونَ عَنْهُ أَيْدِياً كَثِيرَةً.

Whoever refrains from reaching out to help others will have surely stopped one hand (his own) from helping others, while many hands will refrain from reaching out to him.[139]

According to this fact, one of the basic approaches of the enemies in the course of opposing the virtuous community was their attempt to isolate this community from Muslim society.[140]

(2) The Ahl al-Bayt (‘a) stressed abiding by the manners of good association as prescribed by Islam in order to strengthen the pillars of Muslim society and their social ties by visiting the sick, attending funeral ceremonies, and paying attention to sentimental and emotional aspects of life.

Hushām al-Kindī has reported that he heard Imam al-Ṣādiq (‘a) say:

إِيَّاكُمْ أَنْ تَعْمَلُوا عَمَلاً نُعَيَّرُ بِهِ! فَإِنَّ وَلَدَ السُّوءِ يُعَيَّرُ وَالِدُهُ بِعَمَلِهِ. كُونُوا لِمَنِ إِنْقَطَعْتُمْ إِلَيْهِ زَيْناً، وَلاَ تَكُونُوا شَيْناً. صَلُّوا فِي عَشَائِرِهِمْ، وَعُودُوا مَرْضَاهُمْ، وَاشْهَدُوا جَنَائِزَهُمْ، وَلاَ يَسْبِقُوكُمْ إِلَى

Avoid committing any act due to which we may be disgraced. Verily, an immoral son brings disgrace to his father because of his deeds. Be good for the sake of those to whom you devotedly belong and do not be bad examples against them. Build good relationships with them, visit their sick, attend their funeral ceremonies, and let them not precede you in performing any act of decency because you are

139- Shaykh al-Kulaynī, *al-Kāfī* 2:643, H. 6.

140- This point has been discussed in the previous discussion of treating psychological pressures.

شَيْءٍ مِنَ الْخَيْرِ، فَأَنْتُمْ أَوْلَى بِهِ مِنْهُمْ. وَاللهِ، مَا عُبِدَ اللهُ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنَ الْخِبْءِ... التَّقِيَّةِ.

worthier than them in such acts. By Allah I swear, Almighty Allah has never been worshipped through a matter more appreciated by Him than concealment—dissimulation (*taqiyyah*).[141]

(3) The Ahl al-Bayt (‘a) instructed their followers through a set of rules and regulations determined for social relations to be committed to pledges, covenants, and commercial contracts that they concluded with other Muslims so that these commitments would act as solid ethical and legal bases for their relations with others.

Imam `Alī (‘a) is reported to have said:

إِنَّ الْعُهُودَ قَلاَئِدُ فِي الأَعْنَاقِ إِلَى يَوْمِ الْقِيَامَةِ؛ فَمَنْ وَصَلَهَا وَصَلَهُ اللهُ، وَمَنْ نَقَضَهَا خَذَلَهُ اللهُ، وَمَنِ اسْتَخَفَّ بِهَا خَاصَمَتْهُ إِلَى الَّذِي أَكَّدَهَا وَأَخَذَ خَلْقَهُ بِحِفْظِهَا.

Verily, pledges are necklaces worn around the neck up to the Day of Resurrection. Therefore, whoever fulfills their pledges will gain proximity with Almighty Allah, whoever breaches them will be rejected by Him and if one underestimates their importance, a suit shall be brought against him before the One Who has affirmed the fulfillment of pledges and commanded His creatures to adhere to them.[142]

Imam `Alī (‘a) is also reported to have said:

لاَ تَغْدُرَنَّ بِعَهْدِكَ، وَلاَ تَخْفِرَنَّ ذِمَّتَكَ، وَلاَ تَخْتِلْ عَدُوَّكَ، فَقَدْ

Never breach your pledges, never violate your obligations, and never trick your enemy (by violating your covenant with

141- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:471.
142- Al-Āmudī, *Ghurar al-Ḥikam* 9:274.

جَعَلَ اللهُ سُبْحَانَهُ عَهْدَهُ وَذِمَّتَهُ أَمْناً لَهُ.

him) because Almighty Allah has made the pledge and promise to him (i.e. the enemy) as a security for him.[143]

He (‘a) is also reported to have said:

غِشُّ الصَّدِيقِ وَالْغَدْرُ بِالْمَوَاثِيقِ مِنْ خِيَانَةِ الْعَهْدِ.

Among the examples of breach of pledge are to cheat one’s friend and to break one’s covenant.[144]

(4) The Ahl al-Bayt (‘a) urged their followers to maintain high standards of conduct among people at both individual and collective levels so that they would become leading examples for the people and leave an estimable impact on them in the fields of guidance and concord. In this respect, Shaykh al-Kulaynī has reported through an authentic chain of authority that Ṣafwān ibn Yaḥyā reported Abū-Usāmah Zayd al-Shaḥḥām as saying that Imam al-Ṣādiq (‘a) said to him:

إِقْرَأْ عَلَى مَنْ تَرَى أَنَّهُ يُطِيعُنِي مِنْهُمْ وَيَأْخُذُ بِقَوْلِيَ السَّلاَمَ وَأُوصِيكُمْ بِتَقْوَى اللهِ عَزَّ وَجَلَّ وَالْوَرَعَ فِي دِينِكُمْ وَالإِجْتِهَادَ للهِ وَصِدْقَ الْحَدِيثِ وَأَدَاءَ الأَمَانَةِ وَطُولَ السُّجُودِ وَحُسْنَ الْجِوَارِ، فَبِهَذَا جَاءَ مُحَمَّدٌ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ. أَدُّوا الأَمَانَةَ إِلَى مَنِ إِئْتَمَنَكُمْ عَلَيْهَا بَرّاً أَوْ

Deliver my greetings to anyone you regard as obeying me and following my orders: I advise you to fear Almighty Allah, act piously in the affairs of your religion, work painstakingly for Almighty Allah, be honest in your speech, fulfill your trusts, prostrate yourselves before Almighty Allah for considerable periods, and observe good neighborhood. Verily, these are matters with which the Prophet Muḥammad (ṣ) came. You should return to their owners that with

143- Al-Āmudī, *Ghurar al-Ḥikam* 85:218.
144- Al-Āmudī, *Ghurar al-Ḥikam* 57:37.

فَـاجِراً، فَـإِنَّ رَسُـولَ الله، صَـلَّى اللهُ عَلَيْه وَآله، كَـانَ يَـأْمُرُ بِـأَدَاء الْخَـيْط وَالْمَخِيط. صِلُوا عَشَائِرَكُمْ وَاشْهَدُوا جَنَـائِزَهُمْ وَعُـودُوا مَرْضَـاهُمْ وَأَدُّوا حُقُوقَهُمْ، فَإِنَّ الرَّجُلَ مِنْكُمْ إِذَا وَرِعَ فِـي دِينِـه وَصَـدَقَ الْحَـدِيثَ وَأَدَّى الأَمَانَةَ وَحَسُنَ خُلُقُهُ مَعَ النَّاسِ قِيـلَ: هَذَا جَعْفَرِيٌّ. فَيُسِرُّنِي ذَلِكَ وَيُدْخِلُ عَلَيَّ مِنْهُ الـسُّرُورَ. وَقِيـلَ: هَـذَا أَدَبُ جَعْفَـرٍ. وَإِذَا كَـانَ عَلَـى غَيْـرِ ذَلِـكَ دَخَلَ عَلَيَّ بَلاَؤُهُ وَعَارُهُ وَقِيـلَ: هَـذَا أَدَبُ جَعْفَـرٍ. فَـوَالله لَحَـدَّثَنِي أَبِـي، عَلَيْه السَّلاَمُ، أَنَّ الرَّجُلَ كَانَ يَكُـونُ فِـي الْقَبِيلَـةِ مِـنْ شِـيعَةِ عَلِـيٍّ، عَلَيْـه السَّلاَمُ، فَيَكُونُ زَيْنَهَا؛ آدَاهُمْ لِلأَمَانَةِ وَأَقْــضَاهُمْ لِلْحُقُــوقِ وَأَصْــدَقَهُمْ لِلْحَدِيثِ، إِلَيْه وَصَايَاهُمْ وَوَدَائِعُهُـمْ. تُسْأَلُ الْعَشِيرَةُ عَنْهُ فَتَقُـولُ: مَـنْ مِثْـلُ فُـلاَنٍ؟ إِنَّـهُ لآدَانَـا لِلأَمَانَـةِ وَأَصْـدَقُنَا لِلْحَدِيثِ.

which you were entrusted, be the owners righteous or dissolute. The Messenger of Allah (ṣ) would order his followers to return items of safekeeping even if it had only been a needle and thread. Build good relationships with your clans, present yourselves at their funeral processions, visit the sick among them, and fulfill your duties towards them. Verily, if one of you shows piety in his religious affairs, only speaks the truth, and behaves politely with others, they will refer to him as belonging to Ja`far and they will say that this is the way Ja`far educates his followers. This will please me and fill me with delight. If one does the opposite, it is I who will be defamed and offended, since people will say that Ja`far has educated his followers with these ill manners. I swear by Allah that my father (‘a) told me that a Shī`ite in a clan would be the best of that clan’s individuals, the most trustworthy, the most observant of their rights, and the most honest. The other individuals of that clan would always keep their wills and trusts with him, and when they are asked about him, they will answer that he was unmatched among them, since he was the most trustworthy and the most honest.[145]

145- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:398 H. 2.

Ḥabīb al-Khath`amī has reported that he heard Imam al-Ṣādiq (‘a) saying:

عَلَـيْكُمْ بِـالْوَرَعِ وَالإِجْتِهَـادِ، وَاشْـهَدُوا جَنَـائِزَهُمْ وَعُـودُوا مَرْضَاهُمْ، وَاحْضُرُوا مَعَ قَـوْمِكُمْ مَـسَاجِدَكُمْ، وَأَحِبُّـوا لِلنَّـاسِ مَـا تُحِبُّـونَ لأَنْفُـسِكُمْ. أَمَـا يَـسْتَحِي الرَّجُـلُ مِـنْكُمْ أَنْ يَعْـرِفَ جَـارُهُ حَقَّهُ وَلاَ يَعْرِفَ حَقَّ جَارِهِ؟

Adhere (all of you) to abstinence (from acts of disobedience to Almighty Allah) and piety, attend funeral ceremonies, visit the sick, present yourselves in the mosques with your people, and desire for others whatever you desire for yourselves. Is it not shameful to one of you when a neighbor observes your right but you do not observe his?[146]

We conclude that the policy of maintaining Islamic unity signifies an unchangeable and major principle in the political trend of the virtuous community.

[5] The Role of the Nation in Political Change

The ***fifth*** principle on which the political trend of the Ahl al-Bayt (‘a) is founded is their assertion that the Muslim nation must play a considerable role in the process of changing political conditions, either by acting directly or contributing to create a process of change or by monitoring and observing the progress of this process, its outcome and results. To summarize this approach, the Ahl al-Bayt (‘a) believe that the nation is the tool of the process of change; therefore, it is necessary to mobilize and change the public psychologically and spiritually so that they become capable of bringing about that change. At the same time, the nation is both the subject and the object of that process of change,

146- Shaykh al-Kulaynī, *al-Kāfī* 2:635, H. 3.

and the sought objective of this process is to guide people towards Almighty Allah and the right path which leads certainly to attainment of divine perfection.

An investigation of the following points gives us a clear understanding of this view:

(1) The concept of the Holy Imams of the Ahl al-Bayt (‘a) about the leadership of Muslims is that Imamate is a divinely designated position, in the sense that an Imam is assigned on the strength of a nomination made by the Holy Prophet or the preceding Imam. Notwithstanding, we find that in actual practice the Ahl al-Bayt (‘a)—after having been removed from this divinely designated position because of political circumstances that Muslims encountered immediately after the Holy Prophet’s demise—emphasized the people’s role in the processes of political change.

It is evident that Imam `Alī (‘a) became Caliph as the result of a direct election of Muslims living in al-Madīnah, while Abū-Bakr claimed the position as a result of election by some people who held a (private) meeting at *saqīfah* of Banū-Sā`idah, `Umar held the position due to direct nomination by one person—Abū-Bakr, and `Uthmān came to the position as a result of the vote of four persons out of six persons that `Umar had named to choose the following caliph (without requesting the opinion of other Muslims on the issue).[147]

147- In this section, we do not intend to discuss whether these restricted elections were right or unjustified; rather, we only want to refer to the point that Imam `Alī (‘a) himself had not agreed to hold the position of caliphate without direct election by the people. Referring to this election, Imam `Alī (‘a) says in his ⇨

The same thing applies to the rulers of the Umayyad and `Abbāsid dynasties who totally deprived the nation of its role in a direct election or even consultation.

All this took place against explicit divine wording (*naṣṣ*) and in spite of the slogan that was raised by the followers of the School of Consultation (*shūrā*). Apparently, this slogan lacked any substance and was raised just to revoke the divine and Prophetic texts on designating Imam `Alī and his descendants (‘a) as the leaders of the Muslim nation.

It is also clear that the Holy Imams of the Ahl al-Bayt (‘a) in general political situations used to take the public view into consideration, as shown in Imam `Alī’s stance to the question of arbitration immediately after the Ṣiffīn War even though he had originally not supported the validity of this situation. Nevertheless, the Imam (‘a) based his stance on the general viewpoint of his army and declared it after discussion with the Khawārij.[148]

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famous sermon known as *al-Shaqshaqiyyah*:

فَمَا رَاعَنِي إلاَّ وَالنَّاسُ إليَّ كَعُرْفِ الضَّبُعِ، يَنْثَالُونَ عَلَيَّ مِنْ كُلِّ جَانِب، حَتَّى لَقَدْ وُطِيءَ الحَسَنَان، وَشُقَّ عِطْفَايَ، مُجْتَمِعِينَ حَوْلِي كَرَبِيضَةِ الغَنَم. فَلَمَّا نَهَضْتُ بِالأَمْرِ نَكَثَتْ طَائِفَةٌ، وَمَرَقَتْ أُخْرَى، وَقَسَطَ آخَرُونَ.

At that moment, nothing took me by surprise like the crowd of people rushing towards me. They advanced towards me from every side like the mane of the hyena so much so that Ḥasan and Ḥusayn were getting crushed and both shoulders of my garment were torn. They collected around me like a herd of sheep and goats. When I took up the reins of government, one party broke away and another turned disobedient while the rest began acting wrongfully…

148- In *Nahj al-Balāghah*, Sermon No. 127, Imam `Alī (‘a) says: ⇨

The same thing can be said about Imam Ḥasan's truce with Mu`āwiyah and Imam Ḥusayn's open rejection of Yazīd's demands after being certain that the people of Iraq unanimously agreed with him in this matter.

(2) The Ahl al-Bayt (‘a) adopted a policy that admitted multiple political parties and opposition even if those parties were in the wrong and lacked any legal or actual justification. This policy was obvious in the general setting of Imam `Alī (‘a) who did not take any suppressive procedures against his political opponents as long as they did not use a weapon or power to face him politically. The most obvious example of this policy was Imam `Alī's attitude towards the mutinous movements of Ṭalḥah and al-Zubayr and of the Khawārij after the issue of arbitration—when they isolated themselves from the Muslim community and refrained from carrying out their general duties towards society—as well as many other persons who objected to the Imam's policy of allowing various sorts of opposing political activities.

(3) As has been discussed in the first chapter of this book, the Ahl al-Bayt (‘a) established an exclusive method of choosing a judge or a referential authority in the issue of issuing religious verdicts. This method then developed into the system of religious referential authority (*marji`iyyah*) by which a religious authority was elected by the people through natural and direct voting for a nominee that met the requirements of the office. In this system too, the two processes of electing the most qualified person and the

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Your own group unanimously suggested the names of these two men and we took the pledge from them that they would not exceed the Qur'ān but they deviated from it and abandoned the right way although both of them were conversant with it…

people getting to know him grew in the nation so gradually that it became the norm in all issues.

The same method is applied while choosing a deputy of the referential authority—a method that takes form by means of gradual approval of the people, familiarity with and consent for that person.

(4) The Ahl al-Bayt (‘a) paid very special attention to the weak, poor, and needy Muslims in general, as well as the lower class of the Muslim society, such as non-Arabs, slaves, and others who later on represented the vast majority of the Muslim community. The Ahl al-Bayt (‘a) were famed for taking good care of these social classes and depending on them such that some individuals of (the tribe of) Quraysh protested against Imam `Alī’s manners towards the non-Arab Muslims who they used to call ‘the red-faced’, as mentioned in their famous complaint to Imam `Alī (‘a), “Those red-faced ones preoccupy you more than we do.”

The majority of the Muslim community, these lower-classed people, bore much love for the Ahl al-Bayt (‘a) as a natural result of the care that was shown for them.

This extraordinary attention and care for these classes can be observed in the following section of Imam `Alī’s famous *Epistle to Mālik al-Ashtar*, the governor of Egypt:

اللهَ اللهَ فِـي الطَّبَقَـةِ الـسُّفْلَى مِـنَ الَّـذِينَ لاَ حِيلَـةَ لَهُـمْ وَالْمَـسَاكِين وَالْـمُحْتَاجِينَ وَأَهْـلِ الْبُؤْسَـى وَالزَّمْنَى، فإِنَّ فِي هذه الطَّبَقَة قَانِعاً وَمُعْتَرّاً، وَاحْفَظْ لله مَـا اسْـتَحْفَظَكَ

Beware! Fear Allah when dealing with the lower classes of the poor who have none to sponsor them, who are forlorn, indigent, and helpless and are greatly torn in mind—victims to the vicissitudes of time. Among them, there are some who do not question their lot in life and who in spite of their misery, do not go about

مِنْ حَقِّه فيهِمْ، وَاجْعَلْ لَهُـمْ قِـسمْاً مِنْ بَيْتِ مَالِكَ، وَقِسماً مِـنْ غَـلاَّتِ صَوَافِي الأِسْلاَمِ فِي كُلِّ بَلَد، فـإِنَّ لِلأَقْصَى مِنْهُمْ مِثْلَ الَّـذي لِلأَدْنَـى، وَكُـلٌّ قَـد اسْـتُرْعِيتَ حَقَّـهُ، فَـلاَ يَشْغَلَنَّكَ عَنْهُمْ بَطَرٌ، فَإِنَّكَ لاَ تُعْـذَرُ بِتَـضْيِيعِ التَّافِـهَ لاِحْكَامِـكَ الْكَثِيـرَ الْمُهِمِّ. فَلاَ تُشْخِصْ هَمَّـكَ عَـنْهُمْ، وَلاَ تُصَعِّرْ خَدَّكَ لَهُمْ، وَتَفَقَّدْ أُمُورَ مَـنْ لاَ يَـصِلُ إِلَيْـكَ مِـنْهُمْ مِمَّـنْ تَقْتَحِمُهُ الْعُيُونُ، وَتَحْقِـرُهُ الرِّجَـالُ، فَفَرِّغْ لاِولئِكَ ثِقَتَكَ.

begging. For God's sake, safeguard their rights; for upon you rests the responsibility of protection. Assign for their benefit a portion of the state treasury, wherever they may be, whether close at hand or far from you. The rights of the two should be equal in your eyes. Do not let any preoccupations cause you to forget them, for no excuse whatsoever for the disregard of their rights will be acceptable to God. Do not treat their interests to be of less importance than your own, never put them outside the scope of your important considerations, and note those who look down upon them and of whose condition they keep you in ignorance.[149]

The Role of the Nation in the System of the Virtuous Community

The following points summarize the role that can be played by the nation in the general system of the virtuous community:

(1) The public play the role of selecting and identifying the Islamic leadership in the Age of Occultation. In the periods of the Holy Prophet (ṣ) and Imams (‘a), the leadership of the Muslim community is designated directly by Almighty Allah while, in the Age of Occultation, this position must

149- *Nahj al-Balāghah*, Epistle No. 53.

be held by the most qualified *religious referential authority* (namely, *marji`*) who is designated by Almighty Allah, too, but in the light of meeting the requirements and qualifications that authorize holding this position, as declared by the Ahl-Bayt (‘a). However, the role of the nation in this respect is to decide on the person who best meets all these requirements and qualifications.[1]

(2) The nation is responsible for choosing the civil administration of the Muslim community. There are two aspects of social activity. One is the application of Islamic laws to the actions of the nation in general and of the virtuous community in particular to lead them to perfection through laws and regulations that must be practiced by the authority. The other aspect is related to the administration of private worldly affairs of the people and must be decided by the people themselves. This aspect includes the areas of permissibility in the religious code of Islamic law (i.e. issues that are determined to be permissible: *jā’iz*) in its all-comprehensive significance which covers issues that are determined to be recommended (*mustaḥabb*), disapproved of (*makrūh*), or allowed (*mubāḥ*). These areas of affairs have been left for man to choose for himself whether to perform them or not.

Sometimes, this permissibility requires a social order to stop contradiction of personal wills or to put different interests, desires, and inclinations in accord. When this takes place, the administration of these affairs is left to

1- Further discussions of this question (i.e. the role of the nation in the general system of the virtuous community) have been cited in my book of *al-ḥukm al-islāmī bayna al-naẓariyyah wa’l-taṭbīq* (Islamic Government; Theory and Application) 172-179.

people to do what best fits their desires and achieves their interests according to their personal experiences.

Because the office of management cannot be held by everyone, a special group from the community may select the most qualified person for this office. In constitutional terms this body is called a municipality council.

Legality of such a management council can be achieved through sanction by the supreme religious authority or where majority selection is unanimously supported by Muslims in general. Compliance becomes binding after such unanimity, as is indicated by considerable traditions of the Ahl al-Bayt (‘a), such as the Holy Prophet’s following instruction in his Farewell Sermon:

ثَلاَثٌ لاَ يَغِلُّ عَلَيْهِنَّ قَلْبُ إمْرِئٍ مُسْلِمٍ: إِخْلاَصُ الْعَمَلِ لله، وَالنَّصِيحَةُ لأَئِمَّةِ الْمُسْلِمِينَ، وَاللُّزُومُ لِجَمَاعَتِهِمْ.

The heart of a real Muslim must always stay true to the following three matters: (1) sincerity in deeds that are intended for Almighty Allah, (2) loyalty to the leaders of Muslims, and (3) abiding by unanimity.[1]

(3) The public may give advisory opinions to the leadership, since such advice demonstrates true interest by both in the general welfare of the community. A need for such consultation is necessary to achieve the highest social standards; however, this system is not necessary in the case of the leadership of the Infallible and divinely-directed Imams (‘a).

This common interest embodies a good ground for confirming and consolidating the relationship between the leadership and the nation, as is indicated by the following

1- Shaykh al-Kulaynī, *al-Kāfī* 1:403-404, H. 1, 2.

Qur'ānic text:

Thus it is due to mercy from Allah that you deal with them gently, and had you been rough or hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair, but when you resolve a matter, then place your trust in Allah. Surely, Allah loves those who put their trust in Him. (3:159)

ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ
ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ
ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ

Although the Holy Prophet (ṣ) did not require consultation in order to realize the reality of a situation, consultation had a considerable impact on the relationship and psychological and spiritual connection between the leadership and the public. This common interest contributes to educating the public on undertaking responsibility, playing a role in general issues, realizing the actual circumstances of issues and becoming familiar with facts and approaches to various issues of Muslims.

In the case of the religious authority that is selected on the basis of election after meeting the qualifications, the consultation of the nation contributes significantly in discerning the accurate attitudes towards the issues involved. In the light of this fact, texts from the Holy Qur'ān and the Holy Sunnah emphasize the significance of consultation and mutual counseling in the individual and social lives of the Muslims.[1] The following Qur'ānic text is

1- Further discussions of this question have been cited in my book of *al-ḥukm al-islāmī bayna al-naẓariyyah wa'l-taṭbīq* (Islamic Government; Theory and Application); Chapter: Constitution System, a Genuine System, pp. 113-137.

one example:

...and their rule is to take counsel among themselves. (42:38) ں ں ڻ

(4) The public is required to supervise and assess the level of procedures that are taken by the leadership or the selected administrative body. Such supervision can be classified into two aspects:

First, supervision of the qualities in the leadership or the religious authority that authorize him to hold this office—knowledge, piety, and excellent management—and the observed scope of harmony between his conduct and these qualifications.

Second, supervision of the quality of procedures and conformity with the totality of unequivocal laws of religion and with what the public needs from the leadership to achieve their desires and interests.

Indications of this special role of the public can be pointed out in the traditions about enjoining the right and forbidding evil, such as the famous speech of Imam Ḥusayn (‘a), recalling his grandfather, the Holy Prophet (ṣ), as saying:

مَنْ رَآى سُلْطَاناً جَائراً مُسْتَحلاًّ لحَرَامِ الله نَاكثاً لعَهْده مُخَالفاً لسُنَّة رَسُول الله يَعْمَلُ فِي عبَاد الله بالإثْم وَالْعُدْوَان فَلَمْ يُغَيِّرْ عَلَيْه بفعْل وَلاَ قَوْل، كَانَ حَقّاً عَلَى الله أَنْ يُدْخلَهُ مَدْخَلَهُ.

If one realizes that an unjust ruler is violating the prohibitions of Allah, breaching his pledge with Him, opposing the traditions of His Messenger (ṣ), and treating His servants with wrongdoing and aggression, but that person does not try to change that injustice by a deed or a word, Allah will surely associate him with that ruler.[1]

1- Muḥammad ibn Jarīr al-Ṭabarī, *Tārīkh al-Umam wa’l-Mulūk* ⇨

The public can practice supervision either directly, through constitutional means, or through civil organizations such as the press, political parties and other establishments that grant freedom of expressing personal views.

(5) The public are required to support, refer to and act sincerely towards the religious leadership. This aspect can be understood from traditions like the following:

A. Texts that reveal the obligation of obedience to the religious leadership:

O you who believe! Obey Allah and obey the Messenger and those in authority from among you; then, if you quarrel about anything, refer it to Allah and the Messenger if you believe in Allah and the Last Day; this is better and more suitable in the end. (4:59)

B. Texts that reveal the obligation of swearing allegiance to the Imam and the obligation of recognizing the Imam of one's age, such as the following traditions:

Whoever dies before recognizing the authority (i.e. Imam) of his time has died as non-Muslim.

مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً.

Whoever dies without paying homage (to an Imam) has died as a non-Muslim.[1]

مَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً.

(known as *Tārīkh al-Ṭabarī*) 4:304; Ibn al-Athīr, *al-Kāmil fī'l-Tārīkh* 4:48 (with little difference).

1- The references of these two traditions have been previously ⇨

C. Texts that reveal the obligation of giving advisory opinion to the leaders of Muslims, such as the previously mentioned tradition of the Holy Prophet (ṣ) about the three things that must find no place in the heart of a true Muslim.

[6] Observation of Regulations and Standards

The sixth principle on which the political trend of the Ahl al-Bayt (‘a) is founded is their emphasis on Islamic regulations and standards in the process of building a virtuous community and making political changes. Such regulations and standards can monitor the features of change and the scope of its progress. The Holy Qur'ān has emphatically displayed a set of distinctive features and qualities of true perfection to be the criterion of preference among Muslims.

First of all, belief in Almighty Allah and following true guidance are the basis of all distinctive features that the Holy Qur'ān shows, because unless there is belief in Almighty Allah, one’s file is absolutely sealed, no matter how excellent his distinctive features are. Declaring this fact, the Holy Qur'ān states:

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽

As for those who disbelieve, their deeds are like a mirage in a desert, which the thirsty man deems to be water. When he comes to it, he finds it to be naught, but he finds Allah is there to pay back to him his reckoning in full. Allah is quick in reckoning. (24:39)

Let us now refer to a summary of these distinctive features:

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cited in this book.

(1) Piety and Abstinence from Violating Prohibitions of Allah

The Holy Qur'ān has highlighted the role of these two features in the process of change and also in discriminating and preferring one Muslim over another:

Surely, the most honorable of you with Allah is the most pious of you. (49:13) ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ

(2) Knowledgeability

Knowledgeability in this regard stands for the recognition of Almighty Allah and the familiarity with the facts of this universe, religion, divine revelation, religious code of Islamic laws and the divinely ordained provisions.

In the previous chapter of the cultural aspect of the virtuous community, we found that the Ahl al-Bayt (‘a), through their school and followers, ensured a special interest in knowledge of various types depending on the significance that the Holy Qur'ān has given to it, as revealed in the following texts:

Say: Are those who know and those who do not know alike? (39:9) ؟□ □ □ □ □ □ □ □

Allah will exalt those of you who believe, and those who are given knowledge, in high degrees. (58:11) .□ □ □ □ □ □ □ □ □

(3) Struggle, Self-Sacrifice, Exertion of Efforts, Spending and Charity for the Sake of Almighty Allah

No human community can ever attain perfection and achieve its goal by any means other than hardship, toil, distress, affliction, and sacrifice. Confirming this fact, the

Holy Qur'ān states:

Do you think that you would enter Paradise while yet the state of those who have passed away before you has not come upon you. Distress and affliction befell them and they were shaken violently so that the Messenger and those who believed with him said, “When will the help of Allah come?” Now, surely, the help of Allah is nigh. (2:214)

The Holy Qur'ān has also determined *jihād* (used in its common sense meaning the exertion of all possible effort) to be one of the features that discriminates people because it is a phenomenon capable of perennial practice with definite outcomes and purports:

And Allah has preferred those who strive and fight by a great reward, above those who hold back. (4:95)

(4) Actual Freedom

Actual freedom entails freewill and choice independent of inner pressures—such as desires, inclinations, and lusts—and external pressures, such as fear of tyrannical rulers, delusions, and myths. One who possesses this quality will definitely be free in choosing the correct path realized by one’s reason and knowledge.

This genuine freedom embodies one of the features of individuals and societies due to which a society is preferred over another:

Allah sets forth a parable: consider a slave, the property of another,

ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ ﷿ ﷻ

who has no power over anything and one whom We have granted from Ourselves a goodly sustenance such tha he spends from it secretly and openly. Are the two alike? All praise is due to Allah! Nay, most of them do not know. (16:75)

(5) Comprehension of peoples' equality and justice

Another distinctive feature by which one is preferred to another is having the belief that all people are equal and treating them all with justice and fairness because they are from the same origin and are equal in rights, duties and responsibilities, without any discrimination on the basis of sex, color, blood, lineage or kinship. Privileges that are granted are according to one's deeds, hard work and deference. In the previously cited point, we referred to the Holy Qur'ān's criterion of preference, piety.

The aforesaid features compose the philosophy advocated by the Ahl al-Bayt (‘a) in the process of social change as well as the criterion of its actual progress and development. The Ahl al-Bayt (‘a) also followed a fixed outline in their policy towards human society and in their endeavors to construct a virtuous community.

Advancement in physical sciences and civil advancement in the essential means of life, including the means that facilitate life styles, are also important according to the Ahl al-Bayt (‘a). However, it is necessary to pursue advancement only if it contributes to the achievement of these criteria or has some bearing on it. Sometimes, advancement becomes contingent upon and owes its existence and development to these criteria.